

GREEN ANARCHIST

For the destruction of Civilisation

EARTH LIBERATION FRONT, MISSIONARIES, DIRECT ACTION DIARY, ANTI-WAR DIARY, PRISONER NEWS, REVIEWS, FEST LIST

BUSH – DON'T DREAM IT'S OVER



As the G8 meet in Evian to squabble over the spoils of their latest war, Europe's people show their determination to oust the power-mongers from their lands.

We've recently seen the latest set of running battles between anti-globalisation protesters and police at a meeting of world leaders. This time Evian for the G8. One man was severely injured when the cops cut the rope he was attached to and he fell 20 metres onto a shallow river bed.

The next confrontation is planned at the EU summit in Thessaloniki, Greece. This may remind the war-

mongers that there will be resistance to their plans and indeed their very existence, but how much closer it brings us to stopping them in their tracks is another matter.

It's inspiring to see people on the streets attacking the police and engaging in property destruction but it is a reaction to their presence, their summits. There is a war going on everywhere against everyone of us

and has been for thousands of years—the war on life. Civilization has meant war since its inception, thousands of years of assault on the ecology of the planet and on us as well—through alienation, specialisation, separation and hierarchy.

Its time to attack without restraint the structures that keep this society going, it's time to 'bring the war home'.

BELGIAN FOREST SQUATTED

The forests surrounding D'Hoppe are threatened from every direction. Most are held by a private owner who exploits them to quarry and build landfills. 30% of the trees are to be cut; and the land is poisoned by untreated sewage from the village. Since April the forest has been squatted by a group of people calling themselves Patdagach, to halt these ecolog-

ical disasters. People willing to help are more than welcome!

On Saturday 28 June, starting at 2pm, we organise an actionweek in the occupied forest. We want to get as many people as possible together to increase the pressure in order to finally make an end to the destruction of the nature in d'Hoppe.

During this week there will be workshops, actiontraining, info-sessions, and lots of actions! The week ends with a big demo on the 5th of July. Sleeping places available, but if you have a tent, bring it with you.

Vegan food will be cooked by the Mobile Actionkitchen 'Kokkerellen' Contact: (+32)/(0) 497-63 03 12 www.foert.org



HAYDUKE GROUNDED

Paranoid security at Philadelphia airport stopped Neil Godfrey boarding his plane because he had a copy of the famous Edward Abbey book "Hayduke lives". The cover has an illustration of a hand holding sticks of dynamite.

He went through the checkpoint and sat down to read. About 10 minutes later a National Guardsman told him to step aside, then took his book and asked why he was reading it. Within minutes, Police officers, State Troopers and airport security officials joined the Guardsman. 10 to 12 people examined the book for 45 minutes, scratching out notes the entire time. They questioned Godfrey about the purpose of his trip and refused to let him board the plane.

NEW TRIBES MISSION TRASHED

Serious sabotage and damage committed during an invasion of New Tribal Missions HQ in the UK.

On 11 October more than fifty people took direct action against the New Tribes Mission (NTM) UK Headquarters in Grimsby, in solidarity with resistant indigenous people of the Philippines, West Papua and Bougainville. NTM have stated that they intend to preach to every tribe on the planet by 2025, such as the Agta of Northern Luzon and tribes in Mindanao.

The activists visited NTM wearing West Papuan masks, invaded and occupied the offices. They severely outnumbered the missionaries working there. Essential information and

equipment was removed which will prove valuable to research for resistance to NTM. Other people sabotaged and damaged essential computer hardware, software and other office equipment; Others argued with workers; Others demonstrated outside or in the village nearby with banners.

A timing device was planted in a toilet that later opened a valve on the cold water supply leading to flood damage during Friday night/Saturday morning. All the protesters left the scene without arrest, although missionaries attempted - and failed - to stop people leaving.

—See Missionaries core inside

CARLO GIULIANI MURDER CASE CLOSED



On May 5th judge Elena Daloisio decided to close the enquiry against Mario Placanica, the Carabinieri who shot Carlo Giuliani - the young protester at the G8 summit of Genoa 2001. The official reasons why this murder won't be prosecuted are because the policeman was allegedly defending himself, and also, under the article 53 of the Italian criminal code, this is a case of "legitimate use of weapons". This will possibly constitute a dangerous legal escape for any member of the security forces that in future similar situations may commit "legalised" murder because

of "acting on duty". The remaining open cases against those responsible for the repression, illegal detentions, beatings and torture that took place during and after the anti-G8 demonstrations of Genoa 2001 may also now be dropped as a result.

Even though they have been accused of lying in court and repeatedly trying to avoid giving testimony in front of a judge, none of the officers involved in the enquiry have been found guilty or condemned. Carlo's mother stated that "we are not scared of the truth, although others evidently are".

DIARY OF DIRECT ACTION

More information: ALF Supporters Group, BM 1160, London WC1N 3XX; Arkangel, BM 9280, London WC1N 3XX; Earth First! Action Update Dept. 29, 22a Beswick Street, Manchester M4 7HS; Earth First! Journal, PO Box 3023, Tucson, AZ 85702, USA; Do Or Die c/o PO Box 2971, Brighton BN2 2TT and www.earthliberationfront.com

JANUARY

- 1: BEAR LAKE, ROCKY MOUNTAIN NATIONAL PARK, COLORADO, USA - Kiosk torched: \$600,000 damage
- 3: NEW YORK, NEW YORK, USA - ALF sloganise and trash HLS baxker Warren Stephens' house.
- 3: KIRKLAND, WA, USA - Four new homes torched in anti-sprawl action: \$500,000 damage.
- 5: LAKE JAMES, EDINBURG, TEXAS, USA - The Frogs free three crayfish and five minnows from a fishing trap.
- 6: EDINBURG, TEXAS, USA - The Frogs spike construction site.
- 7: NEW YORK STATE, USA - ALF max out Warren Stephens' credit card.
- 13: JEWELL, IOWA, USA - Documents seized from fur processing plant.
- 26: ST. PAUL, MINNESOTA, USA - University GM department

MARCH

- 5: SAN ANTONIO, TEXAS, USA - HLS backers Marsh have office locks glued, building stickered.
- 9: MONT BLANC TUNNEL, CHAMONIX, FRANCE / ITALY - Bombing plus 1,500-strong blockade closes it for the day.
- LONG MARSTON, ESSEX - Over 100 people trash GM rape field.
- 10: SMETIEDE, BELGIUM - Aventis GM rape field trashed.
- 17: PIETRSAITA, ITALY - Phone mast torched.
- 21: NORTH BAY, USA - Three pick-up trucks and 3 SUVs torched at Ford dealership: \$135,000 damage.
- 24: WINTERGREEN GORGE, EIRE, PENNSYLVANIA, USA - Generators, crane and pumps torched by ELF: \$500,000 damage. Hundreds of trees also spiked.



- torched by ELF: \$630,000 damage.
- 27: LAKEVILLE, MINNESOTA, USA - 10 construction vehicles sabbed.
- 28: SPRINGFIELD, OREGON, USA - Country Club and 140 golf carts torched.
- DAKOTA COUNTY, MINNESOTA, USA - Plant building Target store trashed.
- MANRECA, CALIFORNIA, USA - Nighttime Gardeners trash GM strawberries and wheat at Plant Sciences Inc.
- FAIRFIELD, MAINE, USA - ALF / ELF trash plant being used to build new biotech facility.
- HOUGHTON, MICHIGAN, USA - Michigan Tech University, U.J. Noblet Forestry Building sloganised twice.

FEBRUARY

- 4: NEW YORK, NEW YORK, USA Quilcap store bricked & daubed.
- 5: MANILA, PHILIPPINES - Activists blockade unloading of 17,000 tons of GM soya beans from the US.
- 21: VANCOUVER, BC, CANADA- Liberal PM's office firebombed.
- 24: SALT LAKE CITY, UTAH, USA - Electricity substation associated with Winter Olympics bombed.
- 26: GEEVSTON, AUSTRALIA - Logging equipment trashed: \$3m.

APRIL

- 1: PACIFIC LINCOLN, USA - Lumberers torched: \$40,000 damage.
- 4: NORTH BRUNSWICK, NEW JERSEY, USA - McDonalds and BurgerKing glued.
- 10: SEATTLE, WASHINGTON, USA - Used car office torched, damaging 13 cars: Total \$40,000 damage.

JULY

- 6: EUGENE, OREGON, USA - Starbucks bombed.
- 8: VERREBROEK, BELGIUM - Red Devils trash Advanta's GM sugar beet.
- LOUISVILLE, KENTUCKY, USA - ELF trash construction equipment building a new Wal-Mart store.
- 9-10: STATE COLLEGE, PENNSYLVANIA, USA - ALF brick dress shop, then sloganise it: \$900 damage.
- 10: SEATTLE, WASHINGTON, USA - Smoke bombs let off in Marsh offices.
- 11: RICHMOND, VIRGINIA, USA - 7 SUVs had tyres slashed.
- 12: TORRE BOLONE, BERGAMO, ITALY - Phone mast torched.
- 13: MARLIA, LUCCA, ITALY - Phone mast torched.
- 15: INDIA - Farmers torch more GM cotton.
- 18: STATE COLLEGE, PENNSYLVANIA, USA - ELF brick Hooters.
- 19: TUCSON, ARIZONA, USA - Construction site trashed: \$1,500 damage.
- 27: SIENA, ITALY - Phone mast torched.
- 29: JERICHO, NEW YORK, USA - HLS backers Marsh staffer Frank Tasco's golf course dug up and otherwise trashed by the ALF Frank Tasco Commando Task Force.
- 29: FRESNO, CALIFORNIA, USA - Dog freed from backyard of house.
- RICHMOND, VIRGINIA, USA: Start of ELF anti-SUV campaign. 40+ trashed using etching fluid to date, damage totalling \$20,000+.

AUGUST

- 1: WIVENHOE, ESSEX - Protesters trample a third of a GM maize field.
- 3: OAKRIDGE, OREGON, USA - 16 more power line insulators shot out: \$40,000 damage.
- 6: RUDRANAKATTE, DAVANGERE, INDIA - Farmers destroy two acres of GM cotton.
- 9: PRYOR, OREGON, USA - Timber sale spiked.
- 11: IRVINE, PENNSYLVANIA, USA - US Dept of Agriculture research station torched by the ELF, destroying 70 years of research and totalling \$735,000 damage.
- 12: SAINT CESARIO, MODENA, ITALY - Bomb planted at xeno-transplantation lab under construction.
- 16: SEATTLE, WASHINGTON, USA - New home torched in protest against sprawl: \$200,000 damage.
- 18: WAVERLEY, IOWA, USA - 1,200 mink freed by ALF from Misty Moonlight fur farm.
- 19: DORSET - Mass trespass stops final planting of Aventis GM rape.
- 26: HASTINGS, MAINE, USA - Cop car torched.
- 30: LOS ANGELES, CALIFORNIA, USA - HLS-linked Medical Diagnostic Management exec Rodney Armstead had windows smashed.
- 30: TORRANCE, CALIFORNIA, USA - HLS-related CBC USA glued, bricked and sloganised.
- 30: OAKRIDGE, OREGON, USA - More power line insulators shot, leading to two hour power cut.
- 31: DONCASTER, YORKSHIRE - 70% of Scotts peat destroyed: £100,000 damage.

SEPTEMBER

- 1: FARMERS BRANCH, TEXAS, USA - HLS scientist Dean Rodwell driveway and van daubed by ALF.
- 11: LOS ANGELES, CALIFORNIA, USA - Furrier bricked.
- 19: MANHASSETT, NEW YORK, USA - HLS-backing Marsh exec Frank Tasco's home sloganised by ALF.
- 21: HENRICO COUNTY, VIRGINIA, USA - Attempt to torch shopping mall development.
- 25: DENVER, COLORADO, USA - ELF warn Water Board to stop blocking access to public lands.
- 28: RICHMOND, VIRGINIA, USA McDonalds and Burger King windows etched by ELF, 28 in all. 25 SUVs treated likewise: \$100,000 damage.
- 30: HONOLULU, HAWAII - 16 frogs freed from pet store by ALF.
- GOOCHLAND COUNTY, VIRGINIA, USA - House and plant torched: \$3,000 damage - though they missed the US flag!
- HARBOR CREEK, PENNSYLVANIA, USA - ALF / ELF free fifty mink from Mindek fur farm.
- GERRY, NEW YORK, USA - ALF set free breeding mink and destroy record cards at fur farm.
- LINKOPING, SWEDEN - Newly-built McDonalds torched.

OCTOBER

- 2: NEW YORK, NEW YORK, USA - Dungaree shop bricked.
- 5: USAF LAKENHEATH, SUFFOLK - Closed for the day by blockade.
- 6: SAN JOSE, CALIFORNIA, USA - Anti-feral pig traps at California Maison condos destroyed.
- RICHMOND, VIRGINIA, USA - ELF use axe to trash two SUVs: \$15,000 damage.
- COLORADO, USA - Three Dominican nuns trashed nuke silo lid in Ploughshares action.
- 7: CUMBRIA - 18 peat-trashing machines trashed on two sites.
- PORTLAND, OREGON, USA - Anti-war Anonymous Anarchists sloganise state capitol building.
- 8: DAVIOT, ABERDEENSHIRE, SCOTLAND - GM rape trashed.
- 14: SAN JOSE, CALIFORNIA, USA - Military vehicles at recruiting station torched in "pre-emptive strike".
- 15: ST. PAUL, MINNESOTA, USA - Six cars torched, inc. SUV and two cop cars.
- 15: SAN JOSE, CALIFORNIA, USA - School torched.
- 19: BRISTOL, AVON - BurgerKing glued over profits from occupation of Palestine
- 24: NSA MENWITH HILL, NR. HARROGATE, YORKSHIRE - Peace activists close US spy base by chaining gates.
- EUGENE, OREGON, USA - Gravel pit equipment sabbed.
- LYMM, CHESHIRE - Bayer's GM maize trashed.

NOVEMBER

- 5: AUCKLAND, NEW ZEALAND ALF trash vehicle and driveway of HLS-backer Marsh staffer.
- 6: SCARSDALE, NEW YORK, USA - ALF trash home and vehicles of HLS financial advisor Mark Bibi.
- 7: VOREPPE, FRANCE - McDonalds under construction torched.
- 17: RICHMOND, VIRGINIA, USA - 13 vehicles (inc. 4 SUVs) had tyres slashed.

- 21: nr BOLOGNA, ITALY: ALF free 129 beagles from Stefano Morini breeders.
- 26: HARBOR CREEK, PENNSYLVANIA, USA: ALF / ELF free 250+ mink and torch feed barn at Mindek Brothers fur farm in three raids..

DECEMBER

- 3: BRUZHOLM, SWEDEN - DBF (Swedish ALF) free 18 rabbits from breeder.
DEN HAAG, HOLLAND - ALF torch hoseboxes used in musical.
- 14: NSA MENWITH HILL, NR. HARROGATE, YORKSHIRE - Women With Boltcutters trash \$1,000s of radio equipment at US spy base.
- 16: COUNTY TYRONE, NI - Mobile phone mast disappeared!
ONTARIO, CANADA - Fur store glued and sloganised.
- 18: CAMPBELL RIVER, BC, CANADA - Timber West log unloader torched.
- 21: WALES - ALF free 84 turkeys from Dun Valley breeder.
- 23: KINGSTON & WALLINGTON, LONDON - 16 butchers and other animal abuse shops glued.
- 23-24: BOSTON, MASSACHUSETTS, USA - 8 SUVs sloganised.
- 28: PHILADELPHIA, PENNSYLVANIA, USA - ELF (‘Sally and Peter’) trash luxury housing development.
- 31: CANFORD MAGNA, NR. BOURNEMOUTH, DORSET - 631 battery hens freed by ALF.

JANUARY

- 2: EIRE, PENNSYLVANIA, USA - ELF torch four vehicles at Ford dealership: \$90,000 damage.
- 10: USAF MILDENHALL, NORFOLK - 15 anti-war protesters arrested for fence-cutting.
- 28-30: MARCHWOOD, NR. SOUTHAMPTON, HAMPSHIRE - Greenpeace’s Rainbow Warrior blockades war convoy for three days.
- 29: DERBY, DERBYSHIRE - Trident Ploughshares locked on to Rolls Royce gates protesting manufacture of nuclear fuel components.
- 30: SHANNON, EIRE - E500,000 done to US warplane at Irish transit airport. One arrest.

FEBRUARY

- 2: USAF LAKENHEATH, SUFFOLK - Closed that day by peacenik blockade.
- 22: USAF FAIRFORD, GLOUCESTERSHIRE - Gate pulled down by peaceniks + many got in protesting B52 base.
HULME, MANCHESTER - 20 Landrover trashed in protest at sales to Israeli military: £25,000 damage.

MARCH

- 8: USAF LAKENHEATH, SUFFOLK - 9 trashed fences and cycled around inside base.
- 15: CHICO, CALIFORNIA, USA - ALF torch McDonalds.
- 18: BAKER, NEW JERSEY, USA - Direct Action Front trash hunting store.
- 21: SUPERIOR TOWNSHIP, MICHIGAN, USA - ELF torch two new houses: \$400,000 damage.
- 28: MONTGOMERY, ALABAMA, USA - 6 military vehicles trashed by ELF at Navy recruiting HQ.
- 29: CYBERSPACE - Hack attacks against both pro- and anti-war media sites by various groups.

PRISONERS OF WAR

These revolutionaries have been jailed for their beliefs so you can write them letters of support (nothing compromising!). Those not listed shouldn’t take it as a sleight they’ve been excluded - just send us your details and we’ll put you on our free mailing list! Prisoner details change rapidly and may be out of date by the time you read GA.

More information from: Earth Liberation Front Prisoners Newsletter, BM Box 2407, London WC1N 3XX and North American ELP, POB 11331, Eugene, OR 97440, USA. ELP-Poland PO Box 43, 15-662 Bialystok 26, Poland.

On the web, see www.spiritoffreedom.org.uk

ECO-DEFENCE PRISONERS

Raul Zapatos, Dorm 6-C, Maximum Security Compound, Bureau of Corrections Muntinlupa City, Metro Manila, Philippines. Forestry Official whose job was to stop illegal loggers. While trying to do this, Raul was attacked by some armed men, which included police officers. Raul defended himself by grabbing a gun. Some of the people he defended himself against died. Raul has been sentenced to life imprisonment for murder.

Grigory Pasko, c/o Russian Federation, 690 100 g. Vladivostok, ul. Ivanovskaya 2, kv 24. Russia. An eco-journalist serving 4 years for exposing the Russian Navy dumping nuclear waste into the Pacific Ocean.

Dr. Yuri Bandazhevsky, Ul. Kalvarijskaya 36, PO Box 35K, Minsk 220600, Belarus. Serving 8 years for whistle-blowing about the nuclear radiation around Chernobyl.

Marco Camenish, Sennhofstrasse 17, 7000 Chur, Switzerland. In the 1970’s & 80’s Marco carried out a number of anti-nuclear bombings in Switzerland for which he was sentenced to ten years imprisonment. After two years imprisonment, he escaped from custody with a number of other prisoners and was on the run for ten years. While on the run Marco carried out a number of other eco-bombings. However his luck ran out and he was eventually discovered in Massa in Italy and after a shoot out with the police he was re-arrested. After serving a twelve year prison sentence for eco-bombings in Italy, Marco was finally extradited back to Switzerland where he is to finish the remainder of his ten year prison sentence. Plus he is to face trial on additional charges relating to his prison breakout.

Iñaki Garcia Koch, Carcel de Pamplona, C/San Roque. Apdo. 250, 31080 - Iruñiez - Pamplona, Navarra (España), Spain. Serving just under 5 years for sabotaging a dam construction site.

Jeffrey Luers, #13797671, OSP, 2605 State St. Salem, OR 97310, USA. Serving 22 years & 8 months for burning three SUVs in the summer of 2000. He was also framed for the attempted arson of an oil truck. His case is currently on appeal.

Craig Marshall, #13797662, SRCI, 777 Stanton Blvd, Ontario, OR 97914 USA. Serving 5 years 5 months for conspiracy to commit arson and possession of incendiary devices, having used the devices to destroy SUV’s to raise attention to the environmentally destructive nature of these vehicles.

Fran Thompson (93341), 1107 Recharge Rd., York NE 68467, USA. An eco-activist serving Life for shooting dead, in self-defence, a stalker who had broken into her home.

Helen Woodson, 03231-045 FMC Carswell, POB 27137, Fort Worth, TX 76127, USA. Serving a total of 27 years for three separate actions. 1) She robbed a federal reserve bank of \$26,000 before setting fire to the money whilst distributing a statement denouncing the materialism and

obsession with wealth and power that caused environmental destruction. 2) She mailed warning letters with .38 calibre bullets affixed to various Government and corporate officials. These letters stated that their actions were like bullets fired into the heart of creation. 3) Using a jackhammer, she carried out a Ploughshares direct disarmament against a Mintueman II missile silo.

Ted Kaczynski (04475-046), US Pen.Admin Max Facility, PO Box 8500, Florence Colorado 81226, USA. Is serving multiple life sentences for the infamous ‘Unabomber’ bombings carried out against symbols of technology.

ANIMAL LIBERATION

Nathan Brasfield #202044100, King County Regional Justice Center Detention Facility, 620 West James St, Kent WA 98032. Arrested for felony theft of telecommunications service in relation to the campaign to close Huntington Life Sciences.

Jennifer Greenberg, 3100201610 Rose M. Singer Center 1919 Hazen St. East Elmherst, NY 11370 USA lettersforjen@hotmail.com. Please include a return snail mail address in the email if you would like a response. Was found guilty of a Class D felony (Criminal Mischief in the 2nd degree) at trial for alleged property destruction at the home of a Marsh Inc. executive in New York City. She was sentenced to one year on January 31.

Joshua Schwartz, 3100201611, NYSID# 1900738L, EMTC, 1010 Hazen Street, East Elmherst, NY, 11370, lettersforjosh@hotmail.com. - Please include a return snail mail address in the email if you would like a response. Plead guilty to a Class D felony (Criminal Mischief in the 2nd degree) for alleged property destruction at the home of a Marsh Inc. executive in New York City. He was sentenced to one year on January 14th

Benjamin Persky, #1410212600, NYSID#9846577R, George Verno Center, 0909 Hazen Street, East Elmhurst, NY 11370 lettersforbenjamin@hotmail.com (mailed off weekly). Sentenced from 2-6 years on felony charges relating to a Anti-Huntington Life Sciences/World Week for Animals protest in April 2002 .

Peter Schnell, Reg. # 99476111, FCI Otisville, PO Box 1000, Otisville, NY 10963. Serving 24 months for possession of incendiary devices. It is claimed the devices were to be used to torch dairy trucks.

Sonia Hayward KV5943, HMP Cookham Wood, Rochester, Kent, ME1 3LU, England. Serving 15 months for involvement in anti-bloodsports activity and the SHAC campaign.

Dave Blenkinsop EM7899, HMP Bullingdon, Oxfordshire OX6 0PZ England. Serving 10 years imprisonment. The sentence is made up of three parts. 1) Three years for a stove attack on the Managing Director of HLS. 2) 18 months for rescuing 600 guinea pigs from a lab supplier. 3) 5

years for planting incendiary devices under abattoir vehicles

Rae Schilling, GN6613, HMP Winchester, Romsey Road, Winchester, SO22 5DF, England. Serving 4 years for aggravated harassment against HLS shareholders.

Geert Waegemans, Gevangeniss Hoogstraten, Gelnelstraat 131, 2320 Hoogstraten, Belgium. Serving 5 years for various ALF arsons. Controversially he named police informant, Anja Hermans, as aiding him with his actions after she named him as an ALF activist & alerted the police to his activity. Following Geert’s conviction for various ALF arsons the police are now threatening to prosecute Geert for membership of a criminal organisation (the ALF) and are also looking to place further ALF arson charges against him.

ANTI-CAPITALIST

Around the world there have been several massive protests against global capitalism and its environmental impact. The following have all been jailed in connection with the protests.

Robert Middaugh, #T41137 Bldg, 410 23up, P.O. Box 8, Avenal, CA 93204. (3 years)

Robert Thaxton #12112716, OSP, 2605 State St, Salem, OR 97310, USA.(86 months)

PEACE/ANTI-WAR

Ploughshares is an international movement which uses accountable direct action to disarm weapons of mass destruction. The following have all carried out direct disarmaments.

The following people have been remanded because of a disarmament of a US Plane

Nuin Dunlop, c/o Shannon Peace House, 19 Inis Ealga, Shannon, County Clare, Ireland.

Karen Fallon, c/o Shannon Peace House, 19 Inis Ealga, Shannon, County Clare, Ireland.

Mary Kelly, c/o Shannon Peace House, 19 Inis Ealga, Shannon, County Clare, Ireland.

Damien Moran, c/o Shannon Peace House, 19 Inis Ealga, Shannon, County Clare, Ireland.

Ciaron O’Reilly, c/o Shannon Peace House, 19 Inis Ealga, Shannon, County Clare, Ireland.

“Sacred Earth & Space Plowshares”

A couple of years ago four American nuns calling themselves “Sacred Earth & Space Plowshares” disarmed weapons of mass murder at Peterson Air Force Base in the USA. On Sunday October 6th 2002, three of the original four Sisters visited an N-8 missile silo in northern Colorado and using the name “Sacred Earth & Space Plowshares II” disarmed the equipment that transports nuclear missiles to their firing points. All three have been remanded. Letters can be sent to:

Ardeth Platte, PO Box 518, Georgetown, CO 80444

Carol Gilbert, PO Box 518, Georgetown, CO 80444

Jackie Hudson, PO Box 518, Georgetown, CO 80444

Mordechai Vanunu, Ashkelon prison, Ashkelon, Israel. Serving 18 years for telling world media about Israel’s nuclear capabilities.

Josh Richards JT5130, HMP Gloucester, Barracks Square, Gloucester GL1 2JN, England

Philip Pritchard, HMP Gloucester, Barracks Square, Gloucester GL1 2JN, England

Toby Olditch, HMP Gloucester, Barracks Square, Gloucester GL1 2JN, England

All three have been accused of damaging the perimeter fence of RAF Fairford, aggravated trespass and conspiracy.

INDIGENOUS LAND RIGHTS

Leonard Peltier #89637-132, PO Box 1000, Leavenworth, KS 66048, USA. An American Indian Movement activist, serving Life after being framed for the murder of 2 FBI agents.

Eric Wildcat Hall, #BL-5355, Unit I/A 10745 Route 18, Albion, PA 16475-0002, USA. Serving 35-75 years for helping ship arms to Central American indigenous activists.

MOVE

MOVE is an eco-revolutionary group. There are currently eight MOVE activists in prison each serving 100 years after been framed for the murder of a cop in 1979. 9th defendant, Merle Africa, died in prison in 1998

Debbie Simms Africa (006307), Janet Holloway Africa (006308) and Janine Philips Africa (006309) all at: SCI Cambridge Springs, 451 Fullerton Ave, Cambridge Springs, PA 16403-1238, USA.

Michael Davis Africa (AM4973) and **Charles Simms Africa** (AM4975) both at SCI Grateford, PO Box 244, Grateford, PA 19426-0244, USA.

Edward Goodman Africa (AM4974), SCI Camp Hill, PA 17011-0200, USA.

William Philips Africa (AM4984) and Delbert Orr Africa (AM4985) both at SCI Dallas Drawer K, Dallas, PA 18612, USA.

Mumia Abu Jamal (AM8335), SCI Greene, 175 Progress Drive, Waynesburg PA 15370, USA. In 1981 Mumia was framed for the murder of a cop. Currently awaiting re-sentencing.

ANTI-FASCIST

Matthew Lamont, #2057039, Intake/Release Center, 550N. Flower St, Santa Ana, CA 92710, USA. Remanded on four felony counts for allegedly making, possessing, transporting and using an explosive device.

Callum Currie, Michael Davison, Malachi Nicholls and Howard Oakes have all been released on the tag after being sentenced to 9 months for affray after joining in a counter-protest against a fascist demo in Leeds.

Tomasz Wiloszewski, Zaklad Karny, Orzechowa 5, 98-200 Sieradz, Poland. Serving 15 years for accidentally killing a neo-nazi whilst defending himself.



ANTI-WAR ACTION DIARY

Below is just a small sample of some of the actions around the war against war in Iraq.



MARCH

18 - Philippines - Protesters planned to spend their night in a vigil in front of the US Embassy in reaction to US President George W. Bush's 48-hour ultimatum before war erupts. Their plan, however, did not occur after the picket was brutally harassed by the police and pro-US group Discovery Crusade.

19 - UK - Students and school children were taking to the streets throughout the country blocking city centres in an internationally co-ordinated protest. Thousands took to the streets blocking traffic in Birmingham, Edinburgh, Sheffield, Cardiff, Liverpool, Manchester, and Whitehall in London. There were arrests as police dragged away teenage protesters and several reports of police violence as well as students fighting back. Students walkouts and protests occurred throughout the day in scores of towns and cities across the country including Leicester, Swansea, Presteigne and Worcester.....as the countdown to war entered its final hour

20 - All over UK - Lancaster town hall was occupied by protesters, the centre of Leamington Spa was shut down.

In Reading the Labour Party South-East Regional HQ was Occupied. Over 5000 people shut down the centre of Manchester protesting and blockading roads - it was a similar story in Birmingham as thousands dropped everything and heading into the centre of town. In Oxford, thousands of people converged on Carfax tower, holding a rally before civil disobedience blocked three bridges.

Demonstrations against war raged through Sheffield for 9 hours, there were multiple sit-down protests, the main roundabout into Sheffield from the M1 was occupied 3 times, petrol stations, the local BBC office and the police HQ were targeted by protesters. In Bristol, the centre of the city was gridlocked as thousands joined protesting students in blocking roads.

Crowds pushed through police lines and the M32 was blockaded In Glasgow, thousands halted all traffic

in the heart of the city and the crowd took control over the streets around the whole Charing X interchange up till midnight. In Edinburgh, protesters stormed the castle and Princes Street several times, die-ins were held while streets were again blockaded. In Brighton, over 1,000 protested and blocked roads with some even occupying the Town Hall - there were later reports of police using cs spray on demonstrators.

Nearby protesters shut down the centre of worthing. In Swansea protesters staged sit-down actions at major road junctions. A march and Esso blockade was held in Halifax and protesters blockaded the entrance the main Esso garage in Yeovil. Meanwhile in Cardiff the centre of the city was brought to a standstill for several hours before reports of clashes with police. In Leeds one of the main roundabouts was blockaded for four hours causing road chaos in the morning rush hour. Protests, blockades and direct actions were reported from all over the country - to numerous to mention

20 - Minneapolis, USA - Locks were glued, paint bombs thrown and windows broken at the Army Navy Recruiting Center.

20 - Portland, USA - Three bridges closed while another group wandered from the West to the East side of town, through the second major commercial center of town. A McDonalds had several windows broken out.

20 - San Francisco, USA - An Estimated four to six thousand people still marching through the streets of downtown SF as of 10 pm. According to eyewitnesses, windows of corporate targets were smashed, graffiti was left all over downtown, fire hydrants were opened, newspaper boxes and garbage cans were moved out into the streets as barricades, corporate media vans had their tires slashed and were spraypainted, cop cars were spraypainted and had windows smashed and tires slashed, and a military recruiting center had their doors smashed in and interior

dramatically redecorated, as well as files looted and tossed out into the streets. Police have claimed that after they arrested the Black Blockers, they found caches of Molotov cocktails, rocks, and other weapons, but the claim has not been confirmed.

20 and 21 - Canada - An act of sabotage against a symbol of the U.S. military on the UI campus prompted leaders to stop requiring cadets to wear uniforms to class. Authorities are looking for a person who smashed two glass doors at the Reserve Officer Training Corps office in the South Quadrangle building and spray-painted such slogans as "Stop U.S. military research" and "Fuck all wars" on four other UI buildings'

21 - SAN'A, Yemen - Police clashed with anti-war demonstrators trying to storm the U.S. Embassy in Yemen on, leaving a policeman and protester dead amid a barrage of bullets, rocks, water cannons and tear gas canisters. About 30 protesters were overcome by tear gas, and three were hospitalized in serious condition. Riot police fired rubber bullets at a smaller crowd in Bahrain, while water cannons and tear gas were used in Egypt, Jordan and Lebanon.

21 - Athens, Greece - 200.000 people took part in the demo. Anarchists, antiauthoritarians, autonyms and youth who gathered behind a banner saying WAR TO THE WAR OF THE BOSSES were 800-1000 persons. When the bloc passed in front of the renovated luxury "Megali Bretania" hotel, eggs and red paint was thrown at the entrance. Some stones were also thrown against the Parliament and the cops guarding it, as well as against some cameras. In front of the French embassy the police guards' house and surveillance cameras got smashed. Red paint was thrown at the European Union building, while everyone on the bloc remained at the spot shouting slogans.

A symbolic attack was also made against the Italian embassy, where stones and molotov cocktails managed to "fly" over the high fence. The Portuguese embassy got some stones too...

After, there was another symbolic strike against the Ministry of Internal Affairs, with molotov cocktails and stones at the entrance. A little bit later, before the British embassy, riot police squads who were watching from distance till then due to the masses of the demo, approached the bloc. The US embassy was the main target. People, especially the pupils, passing in front of the building and the cops and police vans guarding it, were throwing bitter oranges, eggs, red paint and stones at them. The vans and the cops had paints and eggs all over!

Some time, among the other stuff thrown against them, they got four or

five molotov cocktails from a really close distance... On the parallel street to the embassy a NOVA bank building was set on fire. In the street between the Hall and the embassy there were massive clashes of demonstrators against cops, where hundreds of pupils participated. Many people, enraged because of the war, the riot police for keeping the embassy safe and because of the suffocating tear-gas, started a counter-attack, using everything they could find: wooden sticks, bottles, stones taken from the pavements, bitter oranges from the trees, molotov cocktails... All over the street, fires were set in barricades to offer some protection from the gas. Many slogans, with principal COPS, PIGS, ASSASSINS!

A retreating group of about a hundred people reached the War Museum and set fire to some military airplanes exposed in the yard of the Museum, and afterwards attacked the building that houses the State Radio-Television (ERT). But as this group had been isolated from the body of the demo, it became an easy target for the riot police who charged them, chasing them in the streets of the Kolonaki neighborhood.

In the meanwhile other blocs, the back ones of the main body of the demonstration were still going towards the embassy and there, objects were continuously thrown against the building and the police-guards.

21 - Seoul, South Korea - About fifteen to twenty thousand marched to

police-lines, when police tried to block their way.

22 - Montreal, Canada - More than two hundred and fifty thousand people gathered. As protesters confronted the American Consulate, the Montreal riot police began using pepper spray, clubs and shields to keep demonstrators from crossing over the barricades to confront the American Consulate directly.

23 - USA - Protests at the Oscars by those outside and some of those receiving awards.

23 - Guayaquil, Ecuador - Grenade attack on British consulate. A grenade was thrown at Britain's honorary consulate in the city of Guayaquil in Ecuador. The honorary consul in Guayaquil, Colin Armstrong, told local television station Ecuavisa he thought the attack could be a protest against the war in Iraq. No one was hurt in the attack, and the grenade did little damage.

24 - Frankfurt, Germany - Anti-war demonstrators clashed with police outside the U.S. Consulate'

24 - Australia - Prime Minister John Howard was heckled in parliament by activists opposed to his support for the war.

24 - Hamburg, Germany - Police turned water cannons on protesters, including middle and high school students, outside the U.S. Consulate. Police said a group of Palestinians and Kurds armed with wooden sticks, stones and bottles joined about eight thousand students who had been protesting peacefully



the United States Embassy in central Seoul (directly in front of South Korea's main palace grounds). Despite the heavy security, about a thousand activists managed to get within a hundred metres of the embassy by charging up the back alleys behind the compound.

During a number of skirmishes university students held the line against the police, thwarting their efforts to push the protesters back.

22 - Fairford Military Base, UK - Thousands of protesters gathered for an anti-war demo at the base being used by US air force B52's. Cops turned back three coaches from London and escorted them all the way there with cop cars and motorbikes! When in London those on the coaches escaped by jumping off at a red light.

22 - Menwith Hill, England - Despite the huge police presence in and around the base, over a thousand people attended a demo outside Menwith Hill US spy base.

22 - London, UK - An estimated half a million march.

22 - Edinburgh, Scotland - Plain-cloth policemen brutally tried to arrest a protester for no apparent reason which kicked off the bystanders to intervene, resulting in more arrests and detention. The crowd finally walked off to have a solidarity picket in front of St. Leonards police station. The demonstration broke through

outside of the building, and then began attacking officers. Police arrested 21 protesters. Several protesters and three officers were injured.

24 - Anglesey - Wales - RAF valley's runway was blockaded for 4 hours by seven people chained to the drag nets stopping hawk fighter jets from taking off+ training pilots for the war. the main gate of the base was also blockaded +chained shut by activists.

24 - Bangkok, Thailand - A thousand farmers protested against the war.

24 - Auckland, New Zealand - a Roman Catholic priest and another man said they used their own blood to make a 3-foot-long cross on the carpet of the U.S. Consul's office after they made an appointment to see the diplomat, purportedly to read him an anti-war statement.

24 - Bangladesh - Officials told foreign diplomats to seek police escorts whenever they leave their compounds after a string of anti-war protests.

25 - Fariford, England - Antiwar Activists Halt Bomb Convoy.

25 - Dakar, Senegal - Security forces in this largely-Muslim west African nation used tear gas to disperse a spontaneous, stone-throwing demonstration against the U.S.-led war in Iraq (news - web sites), police said Tuesday. "We tried to stop them but they threw stones at us and were insulting us, so we were forced to use



tear gas to disperse them," the senior police official said.

26 - Sydney, Australia - American fast-food restaurants and diplomatic missions were a particular target of the mainly student-led protests against US, British and Australian involvement in the war. Three officers were injured when police came under a barrage of makeshift missiles, including chairs, stones and golf balls, hurled during a student-led demonstration in Sydney. Police arrested 60 youths in pitched battles.

Melbourne, Australia - 1,500 students sat in front of police cars and officers, and a march by about 1,000 people in Brisbane ended with five arrests.

Perth, Australia - Mounted police broke up a protest in which 500 students hurled paint, urine and tomatoes at the US doors of the Consulate General.

South Korea - police hauled away about 30 demonstrators from outside the US embassy and a dozen more from a downtown Seoul McDonald's where anti-war activists targeted US symbols of power and commerce. Members of the radical left-wing student group Hanchongryon surged through a police blockade at the US embassy, police said.

Java, Indonesia - About three thousand people rallied at Cilacap, urging the government to break relations with the US and calling for a "comprehensive boycott" of all US goods. And two thousand Islamic students held a similar protest in Semarang.

Yogyakarta - about 150 protesters massed outside two Kentucky Fried Chicken restaurants, while in the cap-

ital Jakarta about 200 students rallied at the British embassy and 40 students threw red paint and eggs at the American Express building.

Manila, Philippines - Anti-war protesters gathered outside a McDonald's restaurant in downtown Manila, urging a boycott of US multinationals.

Italy - Italian police say at least two vehicles belonging to American military personnel have been firebombed near U.S. bases in northern Italy. A third vehicle was torched near the U.S. airbase at Aviano. Authorities say they believe the attacks were protests against the war in Iraq.

Khartoum, Sudan - Two students were killed and 100 policemen were injured, three seriously, in pro-Iraq protests in the capital, Khartoum. A second student died Tuesday at Sudan University for Science and Technology during an anti-war protest.

Madrid, Spain - Tens of thousands of students protested across Spain, demanding the government's resignation and calling for a halt to war. Protests were also held in Barcelona, Valencia, Zaragoza and Seville. Protesters throwing stones and bottles clashed with baton-wielding riot police in Madrid, Barcelona and Zaragoza. In Barcelona, masked demonstrators smashed the windows of a McDonald's and a department store. On Friday and Saturday, riot police fired rubber bullets and smoke

grenades during running battles with pockets of protesters in Madrid, leaving more than 150 people injured.

Tripoli police fire in the air, arrest 25 Alia Ibrahim.

27 SANTIAGO, Chile- A small bomb exploded after hours at a Santiago branch of the U.S.-based BankBoston, police said on Thursday, in what appeared to be a protest against the U.S.-led war in Iraq. The spokesman said police found a pamphlet at the site that said "death to the empire," which he took as a reference to the United States. Nobody claimed responsibility for the attack.

28 - ROME, Italy - A dozen cars belonging to a Ford dealership on the outskirts of Rome were set on fire Friday in a protest against war in Iraq. Also on Friday, the remains of two Molotov cocktails were found by a Jaguar dealership in Rome, along with the same banner against the war. The devices did not go off, according to

police, and no vehicles were damaged.

28 -Athens, Greece - In a possible anti-US protest on Friday night, unknown individuals threw a grenade into a McDonalds fast food restaurant, damaging the interior. No one was hurt.

29 - US/Worldwide - 200 websites hacked and anti war slogans pasted onto them. Bringing the total to over 30,000 sites internet sites hacked into since war began.

April

1 -Montgomery, US - Vehicles at Navy Recruiting Headquarters were

attacked overnight. Damages included messages spraypainted on three Navy sedans and two Navy vans. In addition, a large two-panel truck was set on fire. Damage estimates are not known at this time.

Messages included the slogans "Stop the War," "Leave Iraq" and "Stop Killing," clearly indicating the reason this ELF cell had targeted the military facility. It was also reported that all cars and vans targeted carried the ELF signature in spraypaint.

1? - Bologna, Italy - A bomb was found outside an International Business Machines Corporation sales office and was defused by police. No one has claimed responsibility for placing the device, but police said they suspect it was the work of people who oppose the Iraq war.

2 - Bellingham, USA - "On the night that the dictator of the USA escalated its war against the citizenry of Iraq, an anonymous individual threw a rock through the front plate glass door of the military recruitment center in, WA.

No humans or animals were hurt in this attack. The US military has waged continuous war on the peoples of this world for long enough. Everything must be done to stop Leviathan."

2 - Mexico City - Hundreds of anti-war protesters hurl paint bombs, cow dung at U.S. Buildings.

corporate news report. When they arrived at the Embassy they burned large U.S. flags, and hurled rocks, orange peels, eggs, and cow dung at shield-protected police guarding the building.

HIT 'EM WHERE IT HURTS!

Craig Rosebraugh on the Anti-War struggle

Below is an article by the former Earth Liberation Front Press officer. As I write this we have just gone to war (officially at least) with Iraq. Although the article is aimed primarily at and refers to the US anti war and peace movement(s), I feel that many of the criticisms and ideas in the article could just as easily be directed towards the movement(s) here in the UK.

As the Commander in Chief of the United States gears up at 8:00 pm (EST) to tell the nation and the world that war is inevitable; that the window of opportunity for Saddam to disarm and destroy his "weapons of mass destruction" has expired, serious questions need to be posed to the privileged anti-war movement in the United States. With massive U.S. led bombing of Iraq perhaps just hours away, the question remains, how far is the anti-war movement in the United States willing to go to stop the U.S. government and its unceasing atrocities?

So far the peace or anti-war movement in this country has mirrored the same strategies and tactics of past historical anti-war causes. By far the most important example to reference is that of the Vietnam anti-war movement in the United States during the 1960s and 1970s. Well over a million people participated in this effort, engaging in a variety of tactics and strategies in an attempt to stop the war, or even to prevent its further escalation

From public education to picketing, boycotts to lobbying, marches to massive civil disobedience, to even outright suicide in the numerous cases of individuals lighting

themselves on fire in protest, the Movement was extremely diverse. There was even a decent contingency of property destruction that occurred, no doubt condemned by the mainstream corporate peace organisations.

With all this activity, with the incredible amount of participation, one would assume this would have been more than enough to stop the war, to pressure the federal government to pull out of Southeast Asia. Furthermore, when soldiers such as Ron Kovic, returned from the war angry and disillusioned and formed organisations such as the Vietnam Veterans Against the War, even more intense pressure was placed on the U.S. government. But it was not enough. None of the strategies and tactics applied during the Vietnam anti-war movement in the United States were enough, either individually or combined, to stop the U.S. government's military horrors. At the height of the Movement, Nixon's response was not to stop the war but to initiate his policy of Vietnamization. This ingenious plan allowed the U.S. government to weaken the anti-war movement while continuing on with the war for another five years. When the peace accords

were finally signed in Paris in 1973, they were more a result of the incredible success of the Viet Cong than any realistic effectiveness of the anti-war cause.

Each of the anti-war movements that have surfaced in the United States since then have attempted to mirror, to an absolutist extent, the strategies and tactics that failed during the Vietnam anti-war struggle. In fact these same strategies and tactics have been used in nearly all U.S. anti-war movements throughout history and the fact remains, never in U.S. history has any anti-war or peace movement actually prevented or ceased a U.S. military operation or war. And yet continuously, anti-war movements in the United States fall into the same mold of ineffective activism that stands absolutely no chance of threatening or challenging the power structure of the U.S. government.

In the current day, protests in select locations such as Washington, DC, New York, San Francisco, Los Angeles, Portland, and more are considered successful due only to the numbers of people in attendance. The common argument is stated in defense of these activities that the message is getting out into the media and thus people in this country and around the world are learning that not everyone supports Bush's war. Yet, from a strategic standpoint there is absolutely no realistic foundation to the belief that this form of public education can and will have any effect on

the government's decision to use military force in Iraq. Again, glancing back to the Vietnam period when the protests were even larger, when more people gathered and the tactics were even broader than those utilized today, Nixon refused to listen to the public and continued on with the war.

During the past few weeks cries have emerged from the "progressive" sectors of U.S. society concerning Bush's statement that the anti-war movement is a mere focus group and would not effect his ultimate decision.

This should provide at least some indication that the large parties—which some might call

tinue to give caring U.S. people false hope, that if they get involved in the movement there is actually a chance they can help stop the war.

If we are going to become serious about stopping this war, and even the U.S. led atrocities of tomorrow, we must be realistic about our strategies and tactics and actually begin to utilize those methodologies that can and will challenge the power structure of the country.

Yes, I am speaking of direct action, but not the generalized version spouted freely today and used to describe primarily conscience serving endeavors. An action is direct if it actually gets in the way, prevents, or stops an



protests or rallies--are not capable of generating the needed pressure which could actually force the government to stop. If it hasn't ever occurred throughout U.S. history and, arguably, the U.S. government is more powerful now than ever, there is no precedent on which to base this faulty behaviour and activity. Yet, the large mainstream peace groups con-

injustice from occurring. Unfortunately, the government sanctioned peace parades do not fit into this description. Even though public education is an inherent necessity of any movement, the time for public education by relying upon corporate media's interpretation of your events has long since passed - if it was ever valuable.

The only possibility of stopping this current military action is to engage in strategies and tactics which severely disrupt the war machine, the U.S. economy, and the overall functioning of U.S. society; particularly how it relates to consumerism and the economy. Marches, picketing, rallies, parties, benefits, civil disobedience and even property destruction are pointless, and perhaps even counterproductive, unless they serve to severely disrupt the functioning of the political system and its economy. An atmosphere of severe unrest, if manufactured properly, will force the U.S. government to place military resources in the streets of the United States, will threaten the economy (the chief motive behind this military excursion) of the United States, and ultimately create a political atmosphere unfavorable for Bush to continue on with the war.

So how is an atmosphere of severe unrest and disruption generated? First and foremost, it must begin with our ability to look beyond the business as usual strategies and tactics that have failed miserably in the past. It must begin with our allegiance to come to terms with the realization that any and all tactics and strategies must be considered at least available for use. Next we must be willing to decipher exactly how the power of the political structure can be effectively challenged. Once this matter has been examined there is only one question remaining, will each of us become involved and use whatever tactics and strategies are necessary, or will we refuse and continue to engage solely in conduct which serves little other purpose than making people feel better about themselves.

Here are some suggestions for the necessary creation of an atmosphere of unrest and disruption in the United States.

1) Attack the financial centers of the country. Using covert or black block techniques, depending on the situation, physically shut down financial centers which regulate and assist the functioning of U.S. economy. This can be done in a variety of ways from massive property destruction, to online sabotage, to physical occupation of buildings. However the latter I would shy away from, especially the

open civil disobedience type of activities which purposely involve arrests. This movement needs all the assistance it can get and absolutely NO good will come from going to jail. Allowing yourself to be purposely arrested demonstrates that an individual has at least some faith in the U.S. legal system. This is completely foolish. One primary objective is to engage in serious unrest and disruption and NOT to get caught. Not getting caught means you are able to continue the struggle the next day.

2) Large scale urban rioting. With massive unrest and even state of emergencies declared in major cities across the country, the U.S. government will be forced to send U.S. troops into the domestic arena thereby taking resources and political focus away from the war. Unstable conditions in much of the country also serve as a political embarrassment for the Administration and could assist in forcing them to stop the war to deal with domestic concerns. Rioting should be focused on governmental agencies and corporations – especially those that are profiting from the war or destruction of life.

3) Attack the media centers of the country. It is the corporate media who has and continues to influence and control the minds of the mass body of people in the United States. These new media outlets cannot be utilized by the movement as they are owned by the very corporations one should be opposing. Using any means necessary, shut down the national networks of NBC, ABC, CBS, CNN, etc. Not just occupations but actually engage in strategies and tactics which knock the networks off the air.

4) Spread the battle to the individuals responsible for the war and destruction of life – the very heads of government and U.S. corporations. No longer should these people be able to hide behind their occupations, living their lives in peace while they simultaneously slaughter countless people. Hit them in their personal lives, visit their homes, and make them feel personally responsible for committing massive atrocities.

5) Make it known publicly that this movement DOES NOT support U.S. troops as long as they are serving an



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unjust and horrifying political regime. Create an atmosphere lacking of support to assist U.S. troops at home and abroad in losing their morale and will to fight. If you are supporting the troops you are supporting this war and the very U.S. government that is the primary terrorist regime in the international arena.

6) Actively target U.S. military establishments within the United States. Again, following the above stated goal of NOT getting caught, use any means necessary to slow down the functioning of the murdering body.

7) When engaging in the above six activities, strike hard and fast and retreat in anonymity. Select another location, strike again hard and fast and quickly retreat in anonymity. Engage only in actions where you will be victorious.

Do not be concerned with alienating the mainstream sectors of the movement – that mainstream has NEVER stopped a U.S. military activity or war. Do not get caught. DO NOT GET CAUGHT. Do not get sent to jail. Stay alert, keep active, and keep fighting. Remember, an action is only good (especially at this juncture in U.S. society) if it will serve to severely disrupt the political system of the

country, its economy, and the corporate interests that drive this society.

These suggestions are not radical. They are merely recommendations for those that desire to actually have a chance at stopping this current military siege. As the peace or anti-war corporate organisations vocally oppose this message and its enclosed suggestions, continue to ask what realistic chance do their strategies and tactics have to actually stop this war? What historical precedent do their business as usual politics and policies have? As no peace or anti-war movement has ever stopped U.S. governmental military policies or activities using the state sanctioned and societal approved methods, what right do they have to give the caring public false hope?

Well over 500,000 Iraqi children have died since the Gulf War as a result of U.S. bombing and sanctions – not to mention thousands of innocent men and women. With the planned massive bombing campaign planned by the U.S. military, the death toll of the innocent will severely increase. And for what? The U.S. rhetorical line of “liberating the Iraqi people from dictator Saddam” is as much bullshit as our historical line of helping to spread freedom and democracy around the world. Surely Saddam

is guilty of massive atrocities, but so are many other world leaders. Sure Saddam may have had weapons of mass destruction, but so do many evil leaders of nations around the world. Just why is it we have not targeted Israel and Sharon in the same manner as Saddam? Why is it leaders of the United States have not targeted the U.S. government for its weapons of mass destruction and incredible history of terrorist and murderous atrocities? Similar to Bush Senior’s Gulf War, this is another war for U.S. corporations and for the protection and, more importantly, expansion of the U.S. economy. With the incredible oil reserves in the region and the potential for U.S. corporations to have a hand in building and ruling a future Iraq nation, the motives are quite obvious. Of course, it wouldn’t be just if the U.S. did not claim that it was taking action against a horrible dictator for humanitarian purposes.

As the U.S. led military campaign gets fully under way in the very near future, the question remains... how far is the anti-war movement in the United States willing to go to stop the U.S. government and its unceasing atrocities? How far are you willing to go, what are you willing to do to stop the massive bloodshed once again caused by the U.S. government

WAR & PEACE

Jim Jones on Iraq and the continuing war against life

The rationale of industrial society, capitalist or otherwise, is a constant war against life. The actual sustenance of society (or ‘civilisation’) has been the plunder, murder and enclosure of all life and the elevation of the State.

Industrial society requires that all life is turned into ‘resources’ to feed the machine of Industry; the Economy. The war against Iraq is not a quirk but is part of the life blood of this society; ‘peace’ in the context of this society is meaningless. The absence of declared war against a particular country is not peace but war by subtlety, it is war without television images, war unaccompanied by mass protest. An almost silent, extremely devastating war. Free flowing rivers are dammed, ancient forests are wiped out and turned into factories for producing wood and paper. Other species that we share the planet with are ‘farmed’, slaughtered en masse, while other millions are driven to extinction. Once free human beings are turned into workers, turned into yet another resource to serve the God of Economy, cogs in a machine that devours all life to feed its own survival.

The story of this all-devastating machine is one of invasion, plunder, genocide and imprisonment. Resistance through the ages has been incredible yet unfortunately has ended with taking over the reins of the machine and usually accelerating the destruction and misery, for example Christianity and Socialism. Where though does that leave resistance to the Empire today, dominated by one all-encompassing world power?

The obvious failures of the past must be left behind, our resistance must be determined, imaginative and based simply on the destruction of power and hierarchy. A ‘resistance’ based on half-measures or compromise is not resistance but acceptance of the status quo. A ‘resistance’ that accepts hierarchy and power is opposed to liberation.

The attack against Iraq was inevitable and further invasions, military occupations and genocidal operations are certain while this society continues to exist. The majority of the opposition to the attack on Iraq was sadly also very predictable, offering a replication of what has gone before. Still pleading to the

mass murderers, still dependent on the spectacle to promote the protest rather than aiming to stop the spectacle. The only aim of which appears to be getting on the news and boosting flagging careers. Glimpses of autonomous resistance though shone through to provide inspiration and hope.

The war against Iraq is a symptom of a life way that needs to be stopped. The exhilaration of rebellion needs to be brought to the forefront, we are in the belly of the Empire and we can pull the guts out of it. A great piece of graffiti recently declared “the war is everywhere” – exactly! The best way to support our brothers and sisters around the World and to reclaim our lives is by hitting the institutions, networks and infrastructure that sustain this nightmare. Simultaneously, we must also be constructing free association networks based on mutual aid and autonomy of every individual and group.

The Empire will crumble like all those that have gone before. Iraq was not the last and will certainly not be the last while the State, in any form, exists.



WORDS OF LIBERATION FROM INSIDE THE COMPLEX

An Interview With U.S. animal liberation ex-prisoner Petey Schnell

How did you get involved in the animal rights movement?

Well, after choosing vegetarianism, my earth and animal consciousness seemed to be ever growing, while becoming interested in looking into animal agriculture and the horrors behind such an industry was growing as well. After discovering and then bringing myself from a vegetarian lifestyle to a vegan one, I knew that a lifestyle change only was not enough.

Along with others, I organized to try and get the high school that I attended to choose more humane, alternative ways of studying the anatomy of a cat rather than dissecting the dead animal in this biology class.

Fortunately, this was the only dissection that took place in my school, but unfortunately we failed in our attempts to stop it. I grew up and went to high school in suburban New Jersey where I was introduced to the New Jersey Animal Rights Alliance by another animal conscious classmate. The connections I made through my involvement with this organization were my initial introduction to the animal rights movement.

Do you consider yourself an animal rights activist?

I find this a very interesting question. I've always been wary of labels such as this, just as I've been wary of any and all ways of possibly alienating the general public instead of inviting each and everyone to be active, to speak up and speak out. If I attend and anti-war demonstration, amongst thousands, bringing my sincere opposition to this specific war the demonstration is protesting, am I an animal rights activist there, or am I an anti-war activist? Personally, I would then be neither of those labels. I'd actually be a person, standing up for what he believes in, refusing to be scared of speaking his mind, even if it's in protest of what his government is proposing. If I'm organizing an anti-fur protest for example, I want you to be there not because you're an animal rights activist, and so then its your duty to be in attendance. I instead want you to be there because you are sincerely in opposition to what the fur trade is all about, whoever you are. That's important, that's what matters the most. Yes, by definition, if you are active in any one political or social struggle you are then an activist, but I sincerely think we need to start being sincerely conscious of how we might be alienating ourselves from the general public.

To create any type of change we need the power of the masses, thus it's important to try and appeal to the masses as best as we can, or at least make sure that the invitation is always there. So no, I don't consider myself an animal rights activist as I sit here now, writing these words that anyone is capable of, with this extreme earth and animal consciousness that anyone is capable of finding, in prison for acting on that consciousness that anyone is capable of as well.

What led you to take a more direct approach to animal liberation?

I guess the escalation of my rage and passion got to the point where I realized that I wasn't doing enough until I at least attempted to take such a direct approach at creating change. Granted, I guess some are not in the position to take the risks that go along

with taking such a direct approach, whatever the circumstances are of their particular situation. I just realized that the temporary imprisonment that I may endure if captured, however long or short, isn't much compared to the lifetime of suffering that the animals must endure. I don't really think that it's much of a risk, as it is what's necessary in looking to create change.

Why do you feel that breaking the law is acceptable or necessary in the fight for animal liberation?

The overall attempt at creating any type of change, socially or politically, should be looked at as a puzzle, because just like a puzzle

we need certain pieces to come together and become whole in order to be successful. Specific to animal liberation, we need those out there spreading the word about animal suffering and cluing the general public in on the vegan lifestyle, to create an overall consciousness. We need those on the legal front enforcing the acknowledgement of animals within the law and looking to ban such inhumane, legal events and practices such as the circus and racing, fur trapping and farming. Amongst the other puzzle pieces that I've neglected to mention as examples of necessary pieces in order for the proper connections to be made that will bring about change and bring this movement to success, is directly acting on behalf of the animals or yes, breaking the law. We need those out there breaking the law to bring immediate attention to an extreme situation. We need to present that the extreme situation that the animals are in, does call for extreme measures to be taken on their behalf. I feel that breaking the law should not be looked at as inappropriate even though it may be seen as such by the vast majority. Those willing to take a stand as the voice for the voiceless, those who value life over property, should look at the concept of breaking the law as secondary to the action itself. What can be accomplished and the necessary aspect of the action itself is what is primary. The fact that a law enacted by the state will be broken posing possible consequences should merely serve as the risk involved when taking such actions.

What about the legal system in your country? Do you feel that it is possible to make positive changes through reforms or other legal measures?

Yes, I do feel it is possible to make positive changes through legal channels. Just like I stated above, everything is intertwined when looking at the end goal, which is to liberate the oppression indefinitely. Nothing should be left out of the equation; we need every possible solution to bring us to the end result. I know that legal measures are necessary toward liberation, especially when I think about Austria and other countries that have banned fur farming for example. Is it positive? Any accomplishment made

in this struggle toward an end to animal suffering and bringing these sentient creatures closer to their liberation is nothing short of positive and should definitely be looked at as such.

When you were arrested, how did it feel knowing that you could end up with a long prison sentence? In the U.S., sentencing tends to be much higher than in most European countries.

Well, when Matt and I were first indicted in a U.S. Federal Court it was brought to our attention that both of the charges that we were indicted on each carried a maximum penalty of 10 years imprisonment. I knew that if I were found guilty I'd be sentenced to some amount of prison time since it was also made known

that we would not be eligible for any type of probation. Although due to my experience with the criminal system here in the U.S. and from what research I've done on it as well, I've come to realize that the maximum penalties are meant to instill fear in the defendant(s) leading them to the possible option of cooperating or pleading out. To say that I was never overcome by fear that I would face a substantial amount of prison time, even though I was able to look at the situation realistically and refused to be misguided by maximum penalties would actually be a lie. The type of fear that I experienced was a fear of the unknown, not even really fearing the unknown amount of prison time I'd possibly end up receiving, even within the realistic realm of possibilities, but just not knowing what to expect of prison life in general. Realizing, as human beings we adapt to new surroundings very well and that when taking an interest in looking for it, strength is found in times of struggle. I was satisfied with expecting the worst and hoping for the best as a general rule of thumb. This lead

to a really positive outlook that I fortunately still posses today.

Did you ever consider cooperating more with the police to get a shorter sentence?

Matt and I agreed in solidarity to let our lawyers negotiate with the prosecution to see what type of deal they could orchestrate that we'd be willing to comply to in solidarity. This came after we realized that fighting the case was an unrealistic fight and not only were we setting ourselves up for disappointment but we felt that we were just setting ourselves up to receive a longer sentence then if we plead out. Possibly a defeatist attitude but we saw it as a realistic conclusion. So a deal was made to accept responsibility for our actions and our intentions, which we did in solidarity, to plea to the lesser of the two charges and thus we were handed sentences of 14 months and 24 months respectively. Those sentences most likely would have been doubled had we taken the case to trial and lost.

Although this type of cooperation is the only kind that is acceptable, and we did it to avoid longer sentences so the day to be active once again would draw sooner rather than later, what's really important is that we did it in solidarity. We set out on the night in question, together as one entity, and on our way to the frontline we were arrested together, as one entity. Therefore, every decision revolving around our situation was made together, as one entity, with the consideration of each other's interests in solidarity through and through. As comrades with a similar drive to take action, passion, rage, and a thirst that needed desperately to be quenched for a liberated tomorrow, any other way of dealing with such a situation would have been completely unacceptable. That goes for us as well as anyone else captured at or on their way to the front lines. Solidarity from arrest to release (whenever that day may come) is the only option.

Being in prison can be hard mentally and physically. How/where have you found the inspiration to stick with your beliefs?

Certainly prison can be hard mentally and physically, and certainly some can deal with such a situation of isolation better than others and find the strength and stability to push through those hard times. Although, if what you believe in is sincere and has a truth to it that lies deep within your heart and soul, there is nothing at all that can take what you believe away from you or give you reason to find it again.

Personally, this experience has only reinforced what I so believe in and has given me many more reasons to believe. My earth and animal consciousness just grows and so does my will to fight. I know the slaughter and destruction remains as I sit here, but turning away is not the option. Staying conscious and remaining true is the only option that I see sitting here on the inside or walking through life on the outside.

Has the support that you've received helped you get through your time so far?

Absolutely! Every day that I come away from mail call with a handful of letters from like-minded individuals, sending their support from all over the U.S. and all over the world, I'm filled with so much hope and joy. I hear the screams loud and clear that I am not alone in here, each time I open a piece of mail, not that I ever thought being alone in this struggle for animal liberation could actually be possible.

Although, when surrounded by the mainstream day in and day out, in isolation from the rest of the world and the progressive community you know and love, it is every reminder that action is taking place and people all over the world are standing firm as a voice for the voiceless that leaves you with a sensation that contributes to any and all amounts of strength you're left with. The feeling is really indescribable in all reality. I often wonder what this time would be like if I didn't have handfuls of mail to look forward to and dive into day after day in here. I think the alternative would leave this positive outlook I've been blessed with much harder to find.

What does the word solidarity mean to you?

Solidarity is the tie that binds any one progressive community together and the strength of this tie all depends on how solid the community is and how easily it can be broken. Solidarity should not be hard to find in any area of such community and its importance does not lessen in any one area nor is it any more important in any other area; it is equally important within the entire community. Solidarity is acknowledging the interests of every member of this community, considering everyone's wants and needs without bias. Solidarity is never letting another member of the community fall without a conscious attempt at embracing their fall at whatever cost. Solidarity is supporting each other completely and thoroughly. Solidarity is not only the tie that binds, but it is what puts the wheels in motion toward progress in any one movement.

Do you feel that the destruction being caused to our earth, to people, and to the animals is reversible?



Is it even possible at this point to make lasting positive changes? I really think this is the question that becomes the deciding factor for most people who consider joining the struggle, which actually becomes a question of whether to become active or remain apathetic to the oppression, destruction, and slaughter that isn't going away. What can one person do when the problems of the world are so great and the destruction this world has endured already is so terribly overwhelming? A question that seems to be asked in the same breath.

These problems are not going away, unless we intervene. When conscious of what these problems are and the consequences that will be brought to this world if such problems are allowed to continue and evolve leads to the only viable option, which is acting out in defense of the voiceless and oppressed, with the intention of halting any further destruction. Imagine if everyone said, "I can't do anything, I'm only one person, and the problems are too great. Getting concrete results just doesn't seem possible."

As I've stated before, the greater the progressive community becomes, and the greater the movement becomes, in quantity, the easier it will be to get results and the closer we will be to bringing this beautiful earth and all her sentient creatures to a liberated state. So let's each stand firm, as an example to others resting on the fence, against all odds and absolutely refuse to give in.

Do you have any regrets?

No, I don't have any regrets. I've played the night in question over in my head so many times, realizing there are things we could've done differently in preparing for such a night, to decrease the likelihood of our possible arrest. Although this is just the process of living your life and then learning from the mistakes you may make along your way through the course of your life, even though

this is a rather extreme way of doing so. I've really learned so much from this experience, stemming much further than how to make such a night successful. I find myself almost thankful even, rather that regretful. Thankful, not because I'm here in prison, learning what I have and am through revelations and realizations, but because I've let this situation bring me to such clarity and that I've come to conclusions given the circumstances of the situation.

Is there anything you would like to say to the people reading this, any words of wisdom?

Well, I've really enjoyed this interview, and certainly appreciated the chance to be heard and voice my opinion on these issues. I hope the statements I've made here are not looked at as words on paper, but instead are understood that this is where I stand on these issues, firmly and sincerely.

I live here behind these prison walls in isolation where my every will to believe and be strong is tested and still I stand firm in everything I hold true within my heart and soul. With every stance held firm, a promise is made to the earth and animals that I will never back down and will never give in. These are not words on paper, they are within me, burning, waiting to be released. These statements, what I believe, my passion, it's what consumes me. It never dies.

When do you expect to be out?

August 27th of 2003 is my expected release date, which is when my three years of supervised release begins, also a part of my sentence.



JOSH HARPER STATEMENT ON HOME RAID

As many of you have heard by now my home was raided last Wednesday, April 23rd. The FBI have been telling reporters that it was in relation to arson, animal enterprise terrorism, interference with interstate commerce, etc, etc. I'm sure that by now the pro-drunk driving crew at Consumer Freedom are celebrating my certain demise, and HLS collaborators everywhere are picturing the day that they can happily return to making money without us pesky activists saying something about it. I can see them now, visualising the boxes and boxes of FBI loot coming out the door, cheering as they think up the next chemical to pour down a beagles throat. What they should be visualising is this:-

Me not giving a fuck and continuing to fight them the same way I have since I first got involved in this campaign.

The raid on my home is next to meaningless to me. I am angry, as anyone would be, that my personal belongings were taken. I'm saddened to see my baby pictures go. I am wondering why the FBI failed to report that they took a computer from my room. I am doubting that I will ever get to enjoy the pictures from my birthday party that were on the camera they stole. (Note to the Feds-

the dancing pictures should be particularly funny. I hope you die laughing.) But my anger over those things is fleeting. In case people have failed to notice the FBI does this sort of thing every few years with me. I have grown used to it and realised that in the grand scheme of things it isn't such a big deal.

I am in England right now and amazed at some of the people I have met here. Having their homes raided is old news to them. They take it in stride and keep on attacking the bastards who are ruining this world for the rest of us. They get arrested, go to jail, and then get off their asses and go back to it. I intend to do the same thing now, and in a few years when the FBI goes on their next attempt to intimidate me I will do the same.

So I hope that everyone out there doesn't let this raid scare them. The FBI have nothing on me. Nothing they took can get me in any sort of trouble, although I am sure they will justify the raid with a publicised arrest and then let the matter quietly drop as my attorneys destroy their case, just as they always have in the past. I'll deal with it, just as I know you all would. We have alot of work ahead of us, lets get to it shall we?

For VICTORY!
Josh Harper

I FIND YOU GUILTY

New Statement from Rob 'Los Ricos' Thaxton

This year started on an interesting note. On January 2nd, Oregon Department of Corrections Security Threat Group manager came by to visit. He threatened to send me into exile in Eastern Oregon—far from my daughter in Portland—if I didnt move out of the cell I shared with Brian McCarvill. Brian is currently suing ODOC over their mailroom policies, which result in the rejection of anarchist literature sent to him. This has been something that has bothered me the past 3 years. I have over 200 mail violations notices concerning letters and publications sent to me here in prison. Their favorite reasons for such violations are because the publications are anarchist-related or because of STG symbol—in this case, a circled A, a symbol used internationally for anarchy.

I support Brian's lawsuit. Plus he is a valued and trusted friend. We chose not to split up. On January 7th, we recel'ved write-ups about unauthorized activity and disobedience of an order. This had to do with a card writing campaign I'd initiated a month earlier. I'd asked people to send postcards to us with a circled A symbol on them, along with the caption "This is not a gang symbol". Two days after receiving the write-up, we were called to a disciplinary hearing. After discussing the issue

with me, the hearings officer told me "I find you guilty of continuing to be involved in the anarchist movement." Pretty illuminating, as this was not what I was charged with. But it does actually sum up ODOC's attitude towards me. It has not been easy, but I have attempted to stay involved with events on the outside of these walls. I've been incarcerated since the international Reclaim the Streets day of solidarity to oppose the G-8 summit in Cologne, Germany, June 18th 1999. I've missed out on the Battle of Seattle, the anti-IMF/WB protests, the protests against both the Democratic and Republican National Conventions and GW Bush's bloodless coup. The summary of my hearing contained a few lies and half-truths, designed to make me appear to be a threat to the safety and the security of ODOC facilities, if not the world at large.

The hearings officer noted that I threatened to use my 30 years of organizing skills to cause trouble for ODOC. What I actually said was that I'd assured Benny Ward as well as the STG managers here at OSP that I would not use my extensI've organizing skills to create trouble for them. And I asked if it would be too much to expect that I be allowed to have my mail? Apparently it is.

The most alarming aspect of this, though, is the fact that ODOC has come to the conclusion that I am a member of the Earth Liberation Front. This despite the fact that I've never been arrested for, nor been questioned about any actions by the ELF. Indeed, there is no evidence or rumor of evidence that can connect me to the ELF in any way whatsoever. The ELF is a clandestine group whose sole purpose is to carry out acts of sabotage against corporations and research facilities that the ELF considers responsible for despoiling the earth. As such, it has been listed as a terrorist organization, and is one of the targeted focal points for several Joint Task Force(s) on Terrorism in cities, and stated across the US. I am a writer and an activist. It has been a deliberate decision on my part not to undertake acts of sabotage, since I lack the skill and knowledge to do so effectively and safely. So far, no one has been hurt or killed by an ELF action.

Despite losing my job in the prison infirmary, being sent to the hole for 120 days and being labeled a terrorist, I will continue to write for anarchist and alternative publications. I am an enemy of the New World Order. We, the people, shall overthrow the rule of corporate power. SÍ Se Puede!

FATAL FLAW

A Poem by Kevin Tucker

*To walk upon the Earth is to walk upon the graves of our ancestors.
We would believe that this is a thing of disrespect: desecration.
This could not be further from the truth.*

*The Civilized human has forgotten the greatest part of him or herself.
When we think of necessary functions; brain, lungs, and heart come to mind, but short of that we are apparently nothing.*

*Of course, there are always the oxygen and carbon dioxide conversions, But the scientists have left them off as just that, conversions : equations.
We are simply chemistry: fruits of Reason.*

*To deny the forests as our lungs, The rivers as our veins,
The air as our hearts, And the wildness as our brains:
Is to deny our true selves.*

*The Civilized human walks as a shadow of the real human.
The domesticate is really the half dead, for s/he has denied the majority of their own body as theirs.*

*Instead they grant the miracle of life to the synthetic self
We have already become cyborgs.
We think of Technology as our Iron Lung,
Industrialism as our veins,
Progress as our hearts,
and Capital as our brains:
the Spirit of Reason has engulfed our being.*

*We, having denied our being, put our faith in the Future,
a Technological-Industrial Utopia:
the half dead awaiting life.*

*We forgot that life is a cycle, life is now and it ends for all of us.
Our decayed corpses will flourish life for generations well beyond our imagination.
This is one thing we know for sure, yet we continually hold out.
We deny life, and thus deny death,*

*Our legacy will only end in sorrow, the void of corpses looking no more satisfied in death as in life.
Those who neglected the problem before their eyes:
THE IRON LUNG HAS CANCER.*

BEYOND THE E.L.F.

Craig Rosebraugh on creating a new direct action movement against capitalism and industrialization.

While the Earth Liberation Front has shown to have quite an impact in the United States since 1997, its targets have arguably been limited in nature. As the E.L.F. is at least in theory an organisation focused on environmental issues, its actions have stayed largely within that social movement. To their credit the E.L.F. has demonstrated a knowledge and understanding of a larger problem in society: the drive for profit and capital. Using economic sabotage the group has inflicted well over \$34 million in damages since 1997 in the United States on entities profiting off the destruction of the environment. But is this enough?

The E.L.F. is definitely on the right track as far as tactics of economic sabotage are concerned. Yet there is a clear difference, strategically speaking, between burning a building completely to the ground and causing minor damage through various forms of vandalism. Granted I am under the assumption that the basic motives for all these actions would be the same and therefore would applaud the brave and heroic individuals for working to save the environment and smash corporate greed.

The main difference in my mind though lies in not only the monetary amount of damage done to a given target, but also in the target itself. The idea being that if an individual desires to engage in economic sabotage she/he should pick the best target possible at any given time. Then the best tactic should be chosen at each given time to ensure the most damage will be done. So how is this done? How are the best targets selected?

In my mind the best targets are those that will have the most effect in stopping the exploitation, destruction

and deaths of the natural environment and all life coexisting on the planet. One must make every effort to look beyond individual social issues, be it human, animal, and/or environmental, to the higher cause of these problems. The desire, or manufactured desire, of the need for profit, material items, and ownership is at the heart of arguably many of these social issues. Yet instead of concentrating on fighting this desire most activists, largely of the leftist persuasion, appear content with continuing the exhausted state sanctioned legal means of protest, which have little effect. Underground organizations such as the ELF and the Animal Liberation Front have demonstrated a greater understanding of the role desire plays in the environmental and animal liberation movements. They have taken concrete steps to fight this desire within their own movements. Yet the real desire taught to us along with the American Dream, Apple Pie and Baseball is most often overlooked or clearly unseen.

There needs to be a direct focus on fighting the desire created by industrialization and the westernized way of life. It needs to be a direct action focus using not state-sanctioned forms of protest but underground guerilla tactics in the form of economic sabotage and beyond.

So how do we go about combating this desire? How do we go about choosing targets that will have most impact? The idea in the United States is to look at just what makes the country what it is. What symbols, what propaganda, what physical objects are involved in creating the atmosphere of desire? What makes the United States economically operate? Who and what are the information sources in the US that push and create the propaganda? Are there targets that could be selected which involve and effect many corporations? Are there symbolic targets that if destroyed would place a major blow to the false reality?

Think big. Wall Street, the stock market, Statue of Liberty, US Capitol, Mt Rushmore, Disneyland, media conglomerates, military installations, government agencies (CIA, FBI, BATF, USFS, etc.), large multinational corporations, automobile manufacturers, etc. Realize the difference between pulling up an acre of G.E crops and destroying Monsanto. The difference between sabotaging logging equipment and destroying MAXXAM/Pacific Lumber. The difference between spraypaint and fire.

When the ELF torched Vail resorts Inc. in 1998 the organization was on the right path toward targeting desire. Vail is known worldwide as the ritzy, only for the rich, ski resort. A perfect symbol of desire. If you begin with nothing, work hard all your life, you too can become wealthy, powerful and can visit the planets premiere facilities, including Vail. Those who can't are supposed to desire it.

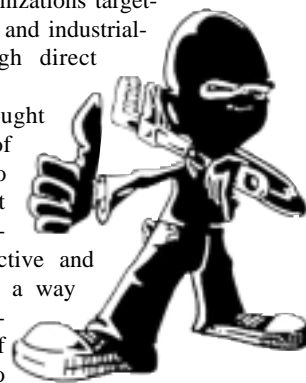
The idea for a movement against capitalism and industrialization directly is nothing new. The Luddites 1811 - 1813 in England, used direct action with some success to combat the beginnings of the Industrial Revolution. Before the revolution hit many people for centuries worked out of their cottages and small shops in villages on machines which would be run by one person. Suddenly, industrial society appeared with new complex machinery commonly housed in multiple story buildings. This new way of working threatened and eventually killed the means by which livelihood had been achieved for years. The luddites fought back using similar economic sabotage tactics seen today. Over an estimated \$1 million in damages were inflicted on business owners during this two year time period. Some manufacturers agreed to actually stop using the new complex machines due to the Luddite threat of action.

The tactics of the Weather Underground in the US in the late

sixties to early 1970's also appeared to be focused against the ideology existing in the United States. While their operations appeared somewhat reactionary and their group politics arguably questionable, they did succeed in demonstrating that symbolic and real targets like those mentioned above are impossible to hit.

This demonstrates the possibilities of direct action against the idea of desire. The Luddites and Weather Underground are just two examples of earlier organizations targeting capitalism and industrialization through direct action.

The thought behind all of this is not to discourage, but rather encourage to get active and stay active in a way that will produce results. If the goal is to end environmental destruction, and the suffering and murder of life on this planet then a clear look must be taken at the real enemy. Whether the group is the Earth Liberation Front or some new organization, the importance lies in re-thinking targets and choosing those which will produce the greatest success and damage. In either case the actions must not only become more strategic and be of an intensified scale but they must also occur with a much greater frequency.



EVOLUTION OF THE OFFENSIVE

Final statement of Leslie James Pickering as spokesperson for the north american earth liberation front press office

By far, more than any other events within the context of my life thus far, the actions of the Earth Liberation Front (ELF) have been the most eye-opening, inspirational and empowering. The actions of the ELF have restored a hope in me that had otherwise been beaten into submission by the oppressive daily cycle of life within contemporary American civilization.

When I was a teenager growing up in suburban New York state I, like many of my peers, would do almost anything thinkable to break the mundane reality of our existence. One of the activities that drew my attention was attending loud, angry independent music events. These events appealed to me because they were welcoming atmospheres for me and my peers to vent our legitimate frustrations with the social and political situations we have been born into and forced to swallow. At one of the first of these shows I attended I was handed some literature, an independent publication, about an organization called the Animal Liberation Front (ALF). At first I didn't think much of it, a souvenir to bring home and maybe hang on my bedroom wall, and I stuffed it in my backpack.

It wasn't until later, when I had the time to look it over, did I realize the implications these stapled photocopies would have on my life. It turned out that the ALF was an 'underground' organization that struggled for the freedom of animals by 'liberating' them from factory farms, vivisection labs and other abusive institutions. The ALF were fugitives who broke the law to fight

for freedom, much like many of our cultural heroes; George Washington, Thomas Jefferson, the Boston Tea Partiers, Robin Hood, etc. I was fascinated. At this point I naturally had an appreciation for nature, but was not especially an 'animal lover', nor have I ever been. I had never considered being a vegetarian and had no awareness of any popular movement for animal rights. The direct, illegal tactics of the ALF simply

“ I've yet to find an historical example of a successful revolutionary movement that consisted strictly of 'non-violent' activity... ”

made sense to me on an honest, fundamental level, based on my natural instincts for self-defense and the little I had learned about revolutionary / social movements from school and conversations. My fascination with this sensational organization soon led me to learn of the popular movements for the freedom of animals and environmentalism, and later to study any and all revolutionary / social movements that I could scrounge up information on. In 1997 the Earth Liberation Front (ELF) began taking 'Direct Actions', similar to the actions of the ALF.

From the onset the direct actions of the ELF were causing millions in damages to corporations and government agencies that were profiting from destroying the Earth. The actions and existence of the ELF created an enormous wave of attention across the US as authorities fruitlessly scrambled for evidence, often barely beginning one investigation before the ELF would strike again. Because of my efforts and dedication over the last decade I have been privileged to be in the position of spokesperson for an organization known as the North American Earth Liberation Front Press Office. The press office has been referred to by the media as a 'clearing house' for the

anonymous 'communiqués' of the ELF, but for me personally has been an opportunity to publicly speak my belief in direct action and to help the movement gain the public's attention and support.

I support the actions of the Earth Liberation Front and the Animal Liberation Front whole-heartedly. I unwaveringly support revolutionary action to bring about the liberation of the Earth and its animal nations, including the liberation of the human race. I feel that illegal actions, like those of the ELF & ALF, are a 100 % necessary aspect of a successful strug-

gle for liberation, and hope to see the continuation and the rapid escalation of their activities until the Earth and all of us who live here are free of institutionalized oppression. That being said, shortly after co-founding the ELF Press Office I 'vow(ed) to speak the truth about the ELF.' I have since done the best job I could with my limited resources and opportunities to fulfill this promise, and I will continue to do so. However, I have come to realize that being in the position of spokesperson for the organization has presented me with difficulties in speaking this truth. There is an existing atmosphere of opinions within those who support the the ELF on the manner in which the underground organization should be represented. I am only able to honestly represent the movement in the light in which it appears to me, which is not necessarily the same light as all other supporters. As I see it, the ELF are part of a larger movement struggling for revolutionary change globally. The tactics that they engage in, which many consider 'Non-Violent Sabotage,' are a direct result of their analysis of the oppression they struggle against and the level of activity they perceive to be effective within the contexts of their actions. I consider the ELF a loose network of clandestine guerrilla groups struggling for revolution on a global scale. I see, and personally hope, that there is no proof that the movement in general should view the tactics of the ELF as the end all of

action taken for liberation. I see absolutely no logic in a judgment that struggle perceived as 'non-violent' is the only legitimate kind to be waged.

In addition, I have no problem admitting that I personally do not consider the actions of the ELF and ALF 'non-violent,' as any dictionary will clearly spell out. Again, this does not mean that I do not support these actions 100%, only that I do not consider them 'non-violent' and do not believe 'non-violence' is the only legitimate means by which to struggle for liberation. Any dictionary will tell you that violence is more or less, any act that aggressively harms or threatens harm to anyone or anything. Therefore, if actions were 'non-violent' they would fail to even threaten harm to anything, which I certainly do not consider to be the case with the ELF. The entire intention of the ELF is to bring about liberation through engaging in effective acts of sabotage against oppressive institutions, to not even threaten harm to these institutions would therefore be failure. But regardless of what the dictionary says I believe that attaching the 'non-violence' label to these actions is based on a misguided understanding of public opinion and fear of a liberal backlash that comes regardless. I also believe the blind endorsement of this label is counter-revolutionary. Any notion that alleged 'non-violence' is the only way by which to achieve liberation is

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ill-informed and condemning of the many other effective tactics that have, can and must be put into practice in successful revolutionary movements. Throughout history liberation has been achieved through a healthy balance of a variety of tactics, many which have been considered 'non-violent' and many which



have been considered violent. Even the most popular examples of 'non-violent' resistance were far from existing in a vacuum. During the same period that Gandhi and MLK were waging their non-violent struggles numerous other organizations were struggling for the same liberation through what were considered violent means, and undeniably having a massive effect on the progression of the overall movements. In fact, I've yet to find a historical example of a successful revolutionary movement that consisted strictly of 'non-violent' activity, and do not believe that one is possible in our contemporary setting. Recently I appeared on a short television spot regarding the February 12, 2002 Congressional Subcommittee on Forests and Forest Health. Also on this clip appeared an unnamed representative of an unnamed organization allegedly from the mainstream environmental movement. Among other less interesting things he said, "Violence, when used in this county, is simply wrong." I have found that a lot of the ideological basis for 'non-violence' in the United States is fundamentally nationalist.

Why is it that when it comes to clearly violent struggle outside the borders of the United States, such as that waged by the Zapatistas in Chiapas, Mexico, the majority of liberals are quick to lend their ideological support, while those same liberals adamantly condemn the actions of the ELF and ALF here within the borders of such a powerful and oppressive United States Government? I believe this is because they have been brainwashed by the system into buying the line that within US borders somehow revolutionary change can magically be achieved through reformist activity. I think we need to wake up and realize that the US is a global power, force-feeding its suicidal capitalist American Dream down the throats of everyone on the face of the planet.

Revolutionary change has never been achieved through reformist activity and is certainly not going to be handed to us on a silver platter by the Government of the United States. I have also found almost all of the popular cheerleaders of 'non-violence' are/were strongly religious people who endorsed the tactic large-

ly due to how it related to their religious beliefs, not necessarily on the effectiveness to bring about revolutionary change. Recognizing the connection of 'non-violence' to religion was important to me because it helped me realize the larger intentions of the philosophy. The belief that one species, the human race, can somehow live an entirely 'non-violent' existence on this planet, when it is perfectly clear that no species throughout all of nature is capable of this, is blatantly anthropocentric.

The belief that humans are separate and somehow exempt from the laws of nature is a major cause of the disastrous unbalance that our species now suffers from. Often it seems that blind adherence to 'non-violence' philosophy is based on a reactionary denial of the level of resistance that it'll take to bring about revolutionary change. When many begin to comprehend the level of oppression we face today, 'non-violence' philosophy gains appeal as a very comfortable heaven / fairyland where liberation can be achieved strictly through personal changes. I consider this state of denial a kind of psychological illness common among liberal North Americans. I strongly feel that anyone hypnotizing the people with the 'non-violence' as gospel dog-and-pony show is a criminal, disarming us in a time when we desperately need to defend ourselves.

This denial of what really needs to happen to liberate the Earth and ourselves from the deadly path that the system is leading us all down is a major factor in our inability to achieve that liberation. The outright condemnation of violent revolutionary action in America needs to come to an end before a true revolution can effectively take place. The system knows this, and its pigs are working harder than ever to brainwash the public into calling the ELF terrorists and the Pentagon a force for freedom.

More than anything else, I simply recognize the right and at times the necessity and duty of all people to defend ourselves when taking a beating, to fight for our very lives. This right is not only extended to those being crushed by the hands of this beast, but also to those of us being digested in its belly. In addition to the non-violence issue, I do not believe that the actions of the ELF are strictly environmental in their scope. It has probably already become clear that I recognize the actions of the ELF as acts of revolution, not reform. I have attempted to express this in every piece of literature, every interview, every public presentation and every conversation that has occurred as a result of my participation in the ELF Press Office, and increasingly so in recent months.

I can not perceive the Earth without conjuring up images of all life taking root within this atmosphere. The liberation of the Earth equals the liberation of everyone of us. And as I see it, the liberation of the Earth and the liberation of all species of the Earth is the goal of the Earth Liberation Front. I do not see the organization as simply an environmental group satisfied with the economic damages they inflict and attention they draw from each of their individual actions. I do not see the ELF only caring about the oppression caused by Vail

Resorts Inc. and Boise Cascade. These are just platforms for a much larger message to get out on a global scale, and that message is "WE'RE NOT TAKING ANY MORE!" I see the objectives of any revolutionary movement for liberation being to off the oppressor, to smash the system of oppression and to create a free and just society in its place. I see no exception to this in the case of the ELF, and I certainly do not hope that I am wrong.

Currently, the Federal Bureau of Investigation consider the ELF & ALF 'number one priority' among domestic terrorist threats. This is nothing new, the same thing has been said about revolutionary organizations in the past that the system has perceived as a threat. This is, however, a noteworthy point in the struggle for liberation. It is recognition from the oppressor. The system does perceive this movement as a threat and is using an increasing amount of its resources to stomp out this threat. This is a point at which the struggle needs to evolve in order to survive, so not to suffer the same fate as revolutionary struggles of previous generations. This system has clearly proven itself to value its progress above and beyond anyone and anything. It represents a pursuit of profits and property at the expense of the people, the natural elements of the Earth that sustain our lives, and of the planet as a whole.

This 'American Dream' is a death wish and we cannot allow it to nail our coffins shut. The struggle must constantly assess and reassess the oppressor and the oppressor's perception of the struggle. New tactical directions must evolve with these assessments. I, for one, have begun to question the power and use of any official press office for an autonomous organization or move-

ment. If the purpose of a press office is to draw much needed attention to a movement then is there a point at which that press office is no longer needed or practical? Where is the point at which, within the context of an existing movement, the direct actions of the movement are able to speak for themselves? I recognize that all forms of institutional oppression flow from the same source, the institution, the system that dictates nearly every facet of our lives under its twisted objectives. Therefore, I am not an environmentalist, I am not an activist, I'm not a reformist nor any form of liberal. I am a revolutionary. I advocate the return of all power to the hands of the people by any means necessary on a global scale. I see anything short of this as failure, and as disastrous. And I'm not about to deny this reality because of any existing atmosphere of opinion within the popular liberal environmental movement.

To deny this reality is to limit the ability of this movement to evolve into one that truly has the capacity to achieve the objective of liberation. Arguing for a 'non-violent,' single issue revolution has placed us in a position of hypocrisy, and has allowed us to be backed into corners with our arguments. I believe that the movement hasn't gained the public support that it needs to be successful because the intelligent public can see these glaring holes in our arguments. I have found that public opinion is not as the media represents it, and is far from what liberals perceive it to be.

I recognize that the only way to build a successful revolutionary movement is to present a sound and powerful argument, backed up by effective action. I believe that once this movement is presented to the oppressed peoples of the Earth public support will be powerfully behind it.

'Non-violence,' economic sabotage and armed propaganda are tactics, not strategies, not gospel, and certainly not the only effective actions to be taken as part of a successful revolutionary movement. Like the tools of a toolbox, each have a specific use and specific results. Depending on the job you have you choose a tool, or a set of tools, from your toolbox to use. You don't choose only the tools that fit most comfortably in your hand or that are the prettiest, you choose the ones that'll get the job done. Sometimes these tools do fit comfortably in your hands, but most of the time they give you blisters. No matter what though, at the end of the day, the objective is always to have the job completed. It's idiotic to shun the sledge hammer when you're working to knock down a wall. Our arguments and actions need to be sound, thorough and brutally honest. We need to awake from our coma and struggle for a realistic, not utopian, solution. No matter how uncomfortable this may seem to many of us it's nothing compared to what will happen if we don't, and what is happening already.

**LONG LIVE THE ELF!
LONG LIVE THE ALF!
DOWN WITH THIS INSANE
SYSTEM THAT PLAGUES THE
EARTH AND ITS PEOPLES!
REVOLUTION IS LIBERATION!**

With this statement I officially resign from my role with the North American Earth Liberation Front Press Office, but I am by no means silencing myself. I intend to continue with increasing effort to struggle for revolutionary change without being bound to any dogmatic atmospheres of opinions. I encourage and welcome communication of any kind and can be reached at the below e-mail address.

Leslie James Pickering
no-one@tao.ca

SOLIDARITY MEANS ATTACK

Before starting this short rant I want to address the fact that I'm probably going to piss off and alienate some of the 'supporters' I have by writing this. Tough shit. The reason I'm writing this is not to make friends, it's to make people think. If you get offended by what I've got to say there is probably some reason beyond that I'm just an asshole, but that's a title I'll gladly accept if this gets even one person to expand their efforts toward actually putting ecocidal corporations out of business for good.

There are many people out there who call themselves 'supporters' of the ALF, ELF, Earth First!, or other groups doing direct action, but if all these supporters out there only support from outside the movement they are doing little more than pacifying their consciences. Solidarity means attack.

Solidarity is defined in my cheap-ass prison dictionary as ia unity of interests among a group, and unity is defined as isingleness of purpose or action (my emphasis). If someone states that they are in solidarity with myself or other ecologically motivated saboteurs that singleness of purpose is to stop the destruction of the many different life forms that share this planet with us. So if one is truly in solidarity with us (s)he does not only sit around talking about how much they support direct action (s)he gets their hands dirty and takes action. I do not consider wearing some environmental grops t-shirt or simply stating that ones supports direct action solidarity. The ecocidal

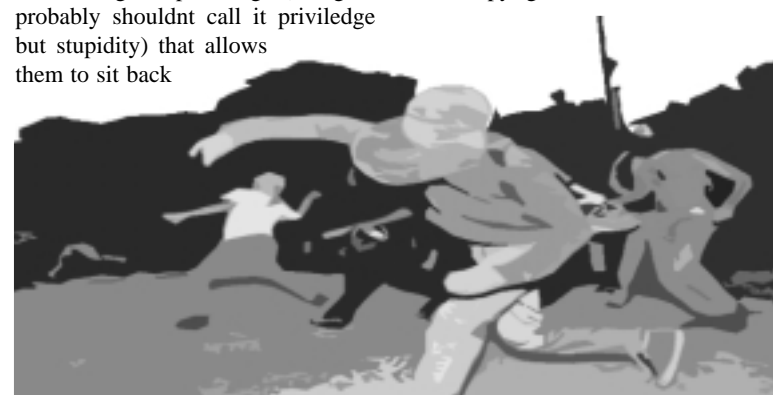
forces destroying life on this planet need to be taken out, and talking just isn't going to do it. The dissemination of news of actions can be a valuable tool, the kind of thing that inspires action, but it is action that will bring this system to it's knees while those who only speak of support continue to live on their knees giving fellatio to the master by perpetuating the myth that we are free because we can say that we support direct action.

Talk is not enough, it's not even close if there were as many people swinging hammers in the forest as there are people running chainsaws those chainsaws wouldnt be running long. I've heard some supporters of direct action say that direct action and sabotage aren't for everyone, well why the fuck not? When I've raised this question in the past with 'white male privilege' has been raided as an issue. Though this may be a valid point, some people seem to be more interested in pointing fingers than confronting the privilege (though I probably shouldnt call it privilege but stupidity) that allows them to sit back

in relative comfort while allowing, through inaction, life form after life-form to be eradicated. Talking about supporting sabotage and direct action just isn't going to cut it. This isn't about competition, it's not about who has monkeywrenched more machinery or who has liberated more lab animals, it's about the fact that if we all don't start doing something soon we are all fucked. It's not about the one or two or two hundred species you didn't give enough of a fuck about to spur you into action, it's about the web of life and how your inaction is tantamount to your condoning the natural worlds destruction.

To put this into simpler terms if every life form on this planet is on the road to extinction that's paved by the human race, and you are to blame if you don't do something drastic to stop civilizations destructive course. Solidarity is not a word to just throw around to make you feel like you belong. Solidarity means attack.

Critter
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THE INSEPARABLE EARTH AND ANIMAL LIBERATION MOVEMENT

Craig 'Critter' Marshall on the tactics of the Earth and Animal liberation movements.

Many people in positions of power (congress, FBI, etc.) corporations which by their inherent 'nature' profit from the destruction and exploitation of nature (or as they put it 'resources'), and the mainstream environmental movements all claim the ELF's tactics are too extreme, I on the other hand do not feel they are extreme enough.

My co-defendant is serving 22 years and 8 months for burning a few SUV's, and if his lawyer hadn't died in the middle of our trial thus, because of a technicality, forcing the prosecution into offering me a much improved plea deal of five and a half years, I'd also be serving an absurdly long sentence for an action with minimal results.

Most people do not get caught for their actions which only proves how effective planning and dedicaton can be. However, if people are risking many years of their lives, shouldn't they be doing so in actions that are far more effective than torching a few trucks? I'm fairly sure that if my co-conspirator and I had burnt the factory that produced these trucks we wouldn't have been facing more than the 22 plus years my co-defendant ended up getting.

Though such an action would have been a great improvement over what we accomplished I also believe this would not have gone far enough, another factory would be built and the destruction of the earth would continue.

What we need to attack is the totality of the death machine that is industrial society, AKA: civilization. The earth and its creatures are being assaulted 24 hours a day on an enormous scale. How can we hope to stop this destruction by doing utterly ineffective actions such as burning a few trucks? Those who attack the biotech industry are making bigger, longer

lasting dents in the machine's armour, but these are still just dents. We need to cut off the head.

No matter how many animals are rescued, no matter how many trees are saved, if the current technological state progresses or even carries on at the rate it is currently destroying the eco-systems all life depends on, life on this planet is doomed. Civilization as we know it depends on the domination and exploitation of every type of 'resource' (whether living or habitat for the living) and cannot exist without such exploitation. Humans were once mostly nomadic, with few exceptions, only settling into permanent villages as plants and animals were domesticated. The exploitation of these life forms allowed the populations of these beginnings of civilization to increase which in turn allowed for the 'need' to further exploit the plant and animal populations and in turn the eco-systems which these life forms need to survive.

Flash 10,000 years into the future... Today, there are very few places on earth where humans have not tried to and for the most part succeeded in forming some dominating relationship over the life forms which dwell there. The vast majority of the so-called civilized world has been scarred and/or covered over with concrete. The current rate of extinction rivals that of the dinosaurs, and while saving a particular grove of trees or all the hostages at a particular farm is

a noble cause, it's like trying to use a bandaid on a fucking chest wound.

If we could save every animal in the world from suffering in factory farms and labs, in the long run, what good would it do if there were no wild places left to free them into? Conversely, what would be the point of protecting the last wild spaces if the animals were all domesticated—their wild spirits broken? These struggles are inseparable. All the different aspects of civilization conspire against all that is wild. It is the totality of it—not just one element, that dooms life... that is, if we allow it to continue unabated.

Our struggles can not ever hope to be effective as long as we each only focus on one aspect of the dis-ease of civilization. We must attack the totality of it every single day. We must be relentless in our struggle—for civilization is ever progressing on its death march and we can not allow it to continue to trample over every existing life form. We must challenge the assumptions that are integral to the everyday existence of industrial society. We must attack the hubs of the wheel of oppression. The majority of people fighting for the liberation of one life form unknowingly or unthinkingly support the oppression of many others everyday. No? Well then its safe to assume you don't use electricity? I do realize there are necessary evils if we want to be effective in our struggles, such as the use of petro-fuels in igniting huge bonfires in which we can watch corporations go bankrupt, but we must be aware of the negative impacts our actions (and tools) have on ecosystems (both local and distant).

Of course I am not condemning anyone who goes out and torches a

sawmill, if that's what you want to do, by all means burn the fucker to the ground. At the very least you will be making this hostage smile, but just be aware that you are NOT stopping the earth's destruction, at best you are just slowing it down.

We need to relearn how to coexist with nature, to live in eco-systems rather than on top of them. As has been said, 'I have seen the enemy and it is me'. It is hypocritical to attack one aspect of industrial society's nature destroying machinery at night and then lend support to another by making purchases in the morning. We cannot carry on with our lives in the manner of those who condone civilization. Civilization from it's inception has been rooted in domination, it is dependant on it for it's continued survival.

We need to get back to a sustainable culture—one in which we live in harmony with nature—but will this happen as long as industrial wastes, from packaging to poisons, are being pumped out by corporations whose only concern is profits? People have been led to believe that comfort and security come from working at least half their waking hours so they can buy things that will save them time and energy. Am I the only one who sees the utter ridiculousness of this? Fortunately not, but more of those who see it need to realise that even if they stop participating in this work/consume/die culture, the others who are still taking part are helping to poison all of us.

While burning down a sawmill may slow the ecocide being perpetuated by industry, I think a much more effective tactic is to take out the consumer goods before the point of production by destroying power plants

and laboratories that enable such a cancerous society to exist. Every moment that is not being spent on destroying industrial society is tantamount to condoning it's destruction of us and every other life form. We are being poisoned by toxins that are being pumped out 24 hours a day, yet the average person spends less than 24 seconds a week doing anything about it.

Hopefully this will not make you pat yourself on the back if you do more, hopefully it makes you realize how much harder those of us who are doing something need to attack. Each of us must face the totality and decide whether or not we want to continue to strike at the fingers of the beast that has all life in a chokehold, or if we need to strike at the head. Don't get me wrong, biting off one of these fingers is never a bad thing, but unless it is part of a larger strategy it is not going to put an end to the human domnation of animals and nature.

We will never succeed in convincing corporate interests to stop the exploitation of animals and the earth—it is against their 'nature'. We want to protect life at all costs; they want to protect a way of life no matter what the cost. Their job is to make as much money as possible regardless of the suffering. Our job is to put the bastards out of business because of the suffering.

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Critter

Craig Marshall #13797662 SRCI 777 Stanton Blvd. Ontario, OR 97914 USA Donations to Critter can be sent directly to DOC Central Trust for (Craig Marshall #131797672) 2575 Center St. NE Salem, OR 97310-0470

THE ELF AND THE SPECTACLE

by ASAN

The "decentralized cell organization" of the Earth Liberation Front is today often presented by the media and its supporters as the most extreme, the most "heavy", and the most radical challenge of Radical Greens to the dominant order. As a "front", the ELF takes a bit of the Che Guevara image of third-world "national liberation" movements such as the Algerian "National Liberation Front" and extends it to a world scale.

Still how many aspect of this society are ultimately challenged by the practice of the ELF and their supporters? Like ELF supporters, we see a pressing need to ultimately put an end to the present horrific society. Unfortunately, we see the organizational setup of the ELF as reinforcing many of this society's relations of representation, specialization and authority at the same time it challenges the immediate physical power of the system.

The underground cells of the ELF wind up as essentially specialists in destruction, intentionally cut-off from the entire milieu by the neces-

sary security culture. Indeed, the more elaborate the vandalism pulled off by ELF cells, the more such cells have the appearance of elite military units. Not only do most people feel like they could never join such an effort, many people feel like "these experts will just create the revolution for us".

Just as much, the above-ground "ELF supporters" windup as followers, viewing their activity as just an adjunct to the "real work" of the ELF. And both ELF activists and followers are dependent on the mainstream media to report their actions, which otherwise do not touch the lives of

the mass of dispossessed people. Many "radical greens" today rightly look to the inspiring example of native communities, which have generally lived in balance with nature for thousands of years.

With this, some recognize that while we are not natives, we cannot survive unless we also become part of a human community, a community which involves balanced, direct relationships with nature and with each other. We must escape the present rootless, atomized social relation of modern humans. And some key parts of these social relations are people's fixation on media and celebrities and their unquestioning obedience to experts, specialists and authorities. Many in the Radical Green/ELF milieu come out of the punk, mainstream activist, or animal rights "scenes". However well intentioned, these "alternative scenes" are, they have much of the logic of the present order, sometimes in extremes. They are often rife with stars, divisions

between who is or isn't "cool", fixation with pose and image, and so on.

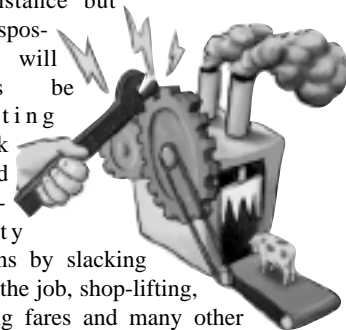
We aren't saying that those in these groups can't escape this order but ELF ideology allows a similar dynamic to arise and works to prevent any critique of it.

We aren't saying that we would-be revolutionaries should regard ourselves as the nucleus of a new society. We aren't surprised by the gulags and Chernobyls that activists of "real" liberation fronts have constructed in Russia, Algeria, Nicaragua, China and many other places.

While most Radical Greens don't view themselves as a vanguard party, the horrors of re-education camps and so-forth are a natural product of the dictatorship of specialists in liberation. Since such a dictatorship is naturally a product of this society's entire dynamic, we must actively avoid the role and the logic of specialists in revolution.

The practice we see instead of specialization is to work to inspire a developing community of resistance. And we should realize a community of resistance already exists on some level everywhere. The most powerful tactics for us are those tactics which allow the dispossessed to seize direct control of their lives — strikes, riots, squatting and occupations of streets and neighborhoods. These may only be possible in some circumstance but the dispossessed will always be resisting work and commodity relations by slacking off on the job, shop-lifting, dodging fares and many other tactics.

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We aren't limiting ourselves to a laundry list of tactics or to only doing actions approved by a democratic central committee. But at the minimum, those wishing to be revolutionaries need to be able to be part of a diverse, organic community. The specialization, the cutting off of contacts, the continuous panic, and the media-focus necessary for ELF practice is a serious barrier to this. To create a new society, we must be able to talk about all aspects of how we are living and how we want to live.

Yet the ELF practice makes it impossible to talk about even simple questions like which "targets" are valid. We don't make this critique on the grounds of pacifism or arguments around "any resistance will make you

like your enemy". Rather we look to means of resistance, revolt and revolution which use a human community as both the end and the means. From Spain in 1936 to Paris in May of 1968 to the upsurge in Argentina today, we see the self-organization of the masses as a force which is capable of sweeping away governments and ultimately social systems. The Argentine Popular Assemblies today organize to help the unemployed at the same time they work for the defeat the present state. Not only is this self-organization quite capable of bringing the end of the present social system, it can be a way for a community to directly control it's activity. It can be a nucleus of a new society.

ASAN

www.webcom.com/maxang

PERPETUATING THE SPECTACLE

By Craig Marshall

April 2002

[ed: a response to the article "The ELF and the Spectacle" by ASAN]. This is a short critique of the brief essay The ELF and the Spectacle which to me comes across as purely academic diatribe with very little basis in reality. It does, however make some very valid points, though few and far between. I agree wholeheartedly that people need to move beyond participating in 'scenes' and truly develop a culture of resistance to be effective, but the author(s) fail to recognize that people doing radical actions are quite possibly people very active in helping to develop sustainable communities. I'm wondering how many people actually in the "Radical Green/ELF milieu", not the "scene", that the author(s) know. Most who are purely in the "scene" do not take action, while most who take action are not just in a scene.

People who take action do so because they feel strongly enough about something to risk their relative freedom and/or lives to fight for what they believe in, so what are the chances that these people do not participate daily in being together "a community which involves balanced, direct relationships with nature and each other"? I, as one who is imprisoned for taking action, take exception with the stereotype the author(s) are helping the mass media to convey. All of the imprisoned saboteurs that I

know personally, or am familiar with, lived lives prior to incarceration that were strongly based in helping our communities strive for a more harmonious relationship with the natural world we are all part of. Suddenly, there's something wrong with using every tool in the tool box available to us to fight back?

The author(s) seem to be attempting to perpetuate the myth that we who feel strongly enough to take action are not part of the "mass of dispossessed people". It is precisely because we are part of the dispossessed masses that we feel the loss caused by society's destruction of, and alienation from nature, enough to be driven to act. Those who sit on their asses and write about inspiring the dispossessed masses fail to realize that the greatest inspiration is action. The actions I speak of include but are not limited to creating free spaces, community gardens and huge bonfires in which we can watch corporations go bankrupt, actions that those in the "Radical Green/ELF milieu" are quite likely to participate in.

The entire premise of The ELF and the Spectacle article, that people who do ELF type actions are not part of the dispossessed masses or "part of a diverse, organic community", is false. People who do ELF actions come from a wide variety of backgrounds, but the one thing they have

in common is that they have been affected by the destruction of nature and because of this have been driven by some internal force to take action. These people are precisely the "dispossessed" that the author(s) speak of who are developing communities of resistance. Your mother could be the one striking the match tonight, but if she is, I can almost guarantee, in the future she will not be sitting around writing a rant condemning the dispossessed who have been moved enough to put their safety on the line because in the long run, she realizes its her life, the lives of her children and that of every living creature on the line.

There will always be people developing communities of resistance who feel the need to strike out against the dominant order; they have my deepest respect, and I don't feel they should apologize or hold back because they are some for the few who are moved enough to strike back. They also don't need so-called "would be revolutionaries" joining the mass media's efforts to discredit and marginalize their actions. People have been doing these actions long before the ELF was conceptualized and as a tactic that uses one of the state's own tools (i.e. the media) to promote more such actions, I believe the ELF has been a resounding success.

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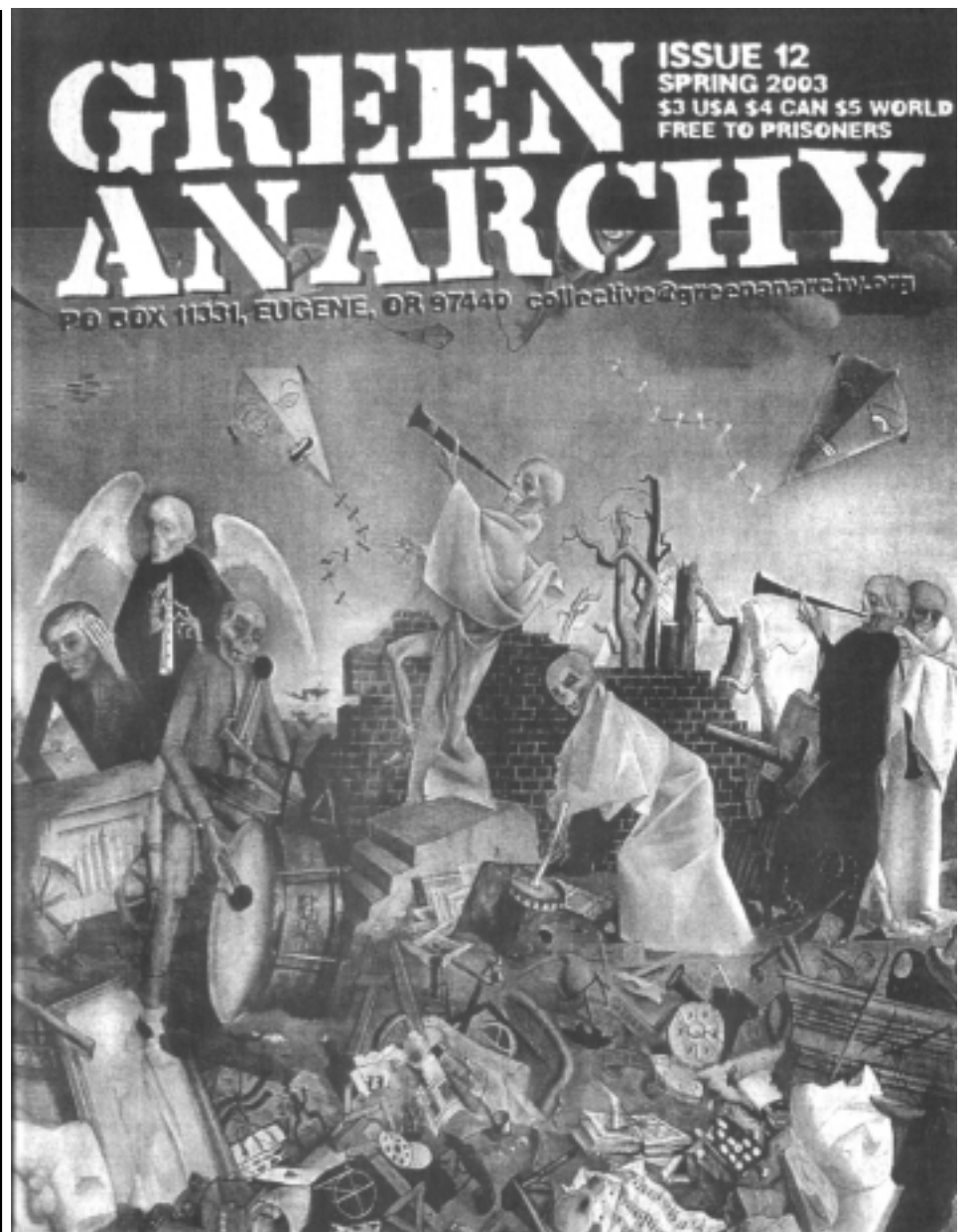
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“CIVILIZATION FROM SAVAGERY”

John Connor on Amerika's Indian Schools and cultural genocide

Confining the indigenous peoples of south-western Amerika—notably Geronimo's refusenik Apaches—to reservations took a quarter of the (admittedly small) US army decades. One of those responsible, Lt. Richard Henry Pratt felt a more efficient method of controlling these rebellious native Americans was to indoctrinate them in “the knowledge, values and mores of Christian civilization”, a process he started on Apache prisoners of war held at St Augustine, Florida in the 1875. Challenged by President Hayes that his time might be better spent in the (killing) field, Pratt responded: “Here a Lieutenant struggles to evolve order out of the chaos of fourteen different languages. Civilization out of savagery! Industry and thrift out of laziness! Education out of ignorance! Cleanliness out of filth!”

There's no suggestion here that native cultures had the slightest worth to Pratt's adherents, but then arrogant do-gooding ‘we-know-best’ liberals have always preferred their genocide cultural.

Their interests dovetailed with the Army's. As US Indian Commissioner Thomas Morgan observed in 1882:

It cost \$1 million to kill an Indian in battle, but \$1,200 for eight years of schooling.

After three years at St Augustine, Pratt was given a facility of his own, Hampton Normal and Industrial Institute, and the year following that disused barracks at Carlisle, Pennsylvania. As early as 1870, Congress cleared \$100,000 to allow churches and missionary societies to run schools for the Indians on reservations.

TOWARDS THE TOTAL INSTITUTION

What Pratt did—in line with European mass education theory at that time—was to create the Indian School as a total institution in the Foucauldian sense.

Firstly, he shifted his focus from adult Prisoners of War to their children, judged more vulnerable. Secondly, feeling ‘home influences’ encouraged them to hang on to their culture, the children were transported thousands of miles from the reservation by train (and later Greyhound coach) and boarded at Carlisle in order to disorientate and isolate them.

name. Mine turned out to be... Fred.

English was the only permitted language. Children caught speaking their own language or failing to understand orders in English were punished with beatings or being forced to eat soap or kneel for hours on bare floor-boards. They were only permitted to return home for short periods once or twice a year and those attempting to run away had bounties offered to recover them. Some died trying, others of epidemics that swept such schools - over a hundred received Christian (not traditional) burials at Carlisle alone. Pratt boasted “each school has its own disciplinary cell”. Children were often chained there. They were considered “savages” to be “broken” in spirit like wild animals in need of domestication, though obviously it was Carlisle's inculcation of Civilisation that was ‘savage’ (vicious) in its own terms. The emphasis on discipline and order even extended to Carlisle's grounds:

The land was tamed, controlled and conquered and mirrored the process outlined and established to deal with the students, all an expression of the power of the white man... Never think for one minute that the Native

hairbrushes]. And if the switcher was too light on the switch, they had to do it hard. These girls had legs that were swollen three times their size.

As well as forcing them to beat each other, women graduating from these schools were sometimes made matrons, visiting their own brutalising experience on others. Another side of the emotional trauma caused by education in such total institutions was an inability to express themselves. Oglala Sioux Ida Amiotte remembers:

My children always asked me ‘Why are you so cold? Why don't you hug us?’ I said ‘I never learned how’.

In this way, the damage was transmitted from one generation to the next, instead of the traditional culture that would otherwise have been transmitted. Indian School survivors also recognise ‘Boarding School Syndrome’ of confusion and sudden rage, often suicidal.

When John Thomas, a Pima, shot himself in 1896, Phoenix Indian School officials claimed “No reason for such act can be ascertained”. They may have been arrogant and unreflective enough to have actually believed it themselves.

Beyond individual deaths, there was intended the death of entire cultures, as organiser of the excellent Heard Museum exhibition on Indian Schools LaRee Bates unequivocally put it: “This was an American Holocaust”. This was borne as much of crude economics as crude racism:

A wild Indian requires a thousand acres to roam over, while an intelligent man will find a comfortable support for his family on a very small tract... Barbarism is costly, wasteful and extravagant. Intelligence pro-motes thrift and increases prosperity.

European cattle ranching was probably as extensive as Apache hunter-gathering, though unprofitable. By forcing the Apache to settle and their children to become economically dependant on the European economy, they became locatable and controllable. A loose social structure that prevented the formation of permanent hierarchies and excess accumulation of private property was replaced by the authoritarian and capitalist European way of doing things, near-equality replaced by servitude, spiritual and emotional wholeness by loss of identity and missionary cant.

THE CIVILISERS LOST

The Indian Schools movement has been described in David Wallace Adams' Education for Extinction as “the last great Indian war ... waged against children”. Vastly powerful and surprising is that—for all its casualties—the (accurately) self-styled Civilisers lost.

Given the brutality, the humiliation, the sheer lack of loving welcome, the children didn't want to adopt European culture. They secretly spoke their own languages, hid their medicine bundles. They longed for their short vacations home “when I speak Indian” and often tried to run away there across thousands of miles. In face of the spectacle of menial dependency, even European liberals



like G Stanley Hall were arguing by the 1920s:

Why not make him a good Indian rather than a cheap imitation of the white man?

Come 1928, even the Indian Commission was inclined to agree. The Meriam Report condemned Indian Schools as both educationally and hygienically inadequate. Reforms were made in an attempt to save the system: uniforms and drill were phased out by the 1950s, outwork a decade later. By the 1960s, the federal government described Indian Schools as “deplorable” and they were turned over to native American administration, at the same time education radicals were demanding the teaching of Black history in mainstream schools. Despite this, now only half a dozen such institutions survive in Amerika, most boarded up and awaiting redevelopment. Graduation ceremonies at Carlisle ended with the triumphal acclamation that “the Indian in you is DEAD” but native American cultures live on and—in Amerika at least—it is Lt. Pratt's dream that has truly died.

LEARNING LESSONS

Why, then, are Indian Schools still an issue?

Firstly, the US administration still won't acknowledge responsibility for damage done to native Americans, their cultures and children. Whilst Canada acknowledges national shame for the abuse of First Nation children in their Church schools and Australia annually says “Sorry” to the Aborigines, the US government will not acknowledge their abuse, yet

another attempt to evade admission a genocidal history that also bred the Indiana Eugenics laws and other grotesque examples of crass, racist social engineering later to sweep the world.

Secondly, what happened in Amerika up to half a century ago is still happening now across the world, particularly in Africa. From the deeply racist Botswana government interning Bushmen in the name of their human rights not to lead “wandering, illiterate, primitive lives” to the missionaries still dishing out new names, Western clothes and haircuts, the pattern set by Lt. Pratt is being replayed now in the name development, Civilisation and a compassionate deity.

But the third, most important lesson is that these genocidal measures can be defeated by the determined resistance of those it is intended to destroy. From Geronimo's ‘last ditch’ resistance raising the cost of bullets above that of schoolbooks to those children that preferred death alone under bitter winter sky to a day's more ‘liberal improvement’, it is as true now as then that “if they oppress us this badly when we resist, how much worse when we do not?”

Perhaps there is a fourth lesson too, one that goes beyond questions of cultural survival. Even run to that end by the native Americans themselves, the Schools still failed. Were they rejected because of the painful past associated with them or for the reason all schooling is instinctively rejected, as impersonal control, the same hatred of the wild and undirected, a shaping of identity and purpose to that of broader society and not our own freedom and authenticity?

“ The land was tamed, controlled and conquered and mirrored the process outlined and established to deal with the students, all an expression of the power of the white man...”

Thirdly, Carlisle had an extreme emphasis on order and military discipline, each child being issued a uniform, taught to drill and subjected to severe rules.

Parents refusing to send children to Indian School could have rations withheld by the reservation authorities or the children physically seized from them. They had little idea where they were going or the fate that awaited them on arrival - possibly even death in light of past experiences at the hands of Civilisation. On arrival, their clothes and travel bags were burned, and they were given regulation European clothes. Their hair—considered sacred in many native American societies—was shorn had their “unpronounceable” Indian name replaced with a European one and a number. One woman described her experience:

When you first started school, they looked at you, guessed how old you were, set your birth date and gave you an age. Then they assigned you a Christian [sic]

children attending these schools were not at every turn reminded of their lesser status in comparison with white society.

LESSONS TAUGHT

So what—beyond a sense of inferiority—were the children taught? The young men spent even more time labouring than marching and the young women were taught how to do domestic chores. They were farmed out to local “Christian” families, supposedly to learn from their “Civilized” example but also to augment the School's income. Implicitly, they were also being taught servile, dependant roles, particularly inappropriate for the young women given their power in their own societies as compared to their European sisters.

What they also learned was brutalisation. Vi Hilbert of the Upper Skagit tribe remembers her time at an Indian School in Oregon, c. 1930:

[G]irls had to walk the gauntlet and get the backs of their legs switched [with belts, sticks or

COMMANDOS FOR CHRIST!

The cultural genocide of the New Tribes Mission

The New Tribes Mission are a right-wing Christian missionary organisation, who have spread themselves all over the world. From their modest, though violent, beginnings they have never looked back. NTM's purpose is to make contact with every 'uncontacted' tribe on earth and plant churches in the areas where these tribes live. They use coercion and force, having no regard for the peoples' cultures and lives they are imposing upon.

They have links with the CIA and various multinationals, helping to maintain their power and growth to some of the most secluded places on earth. They have met with resistance from the tribal people whose wild existence they are on a latter day crusade to eradicate, replacing egalitarian ecological existence with authoritarian monotheistic religion. There have also been attacks on their modes of evangelism here in the West, through liberal do-gooding NGOs, such as Survival Int'l.

There has also been direct action taken against them here in England. This is an ongoing war of the civilised versus the savage, a war that most people thought died out in the last century. Most of us when we think of evangelical Christians conjure up images of tacky US TV preachers with microphones, fleecing cash from the alienated dumb(struck) wannabe believers. However, behind this exists the genocide of some of the last peoples on earth, forging an existence on the periphery of civilisation.

The NTM exist purely as an organisation who are set up to commit cultural genocide across the globe, and they have the resources to carry out this aim. They claim they have no money, asking their recruits to rely on God and fund themselves. Yet somehow they have offices across the world (if not you, who?), training centres for new recruits and even their own airline for flying in missionaries to remote parts of the earth. They use their planes to spot 'unreached' peoples as they fly over otherwise unpenetrable terrain, then build airstrips in jungles in order to land missionaries. These are the first wave of civilisation's troops, followed hot on the heels by the military. The military use the missionaries' airstrips, and enter with guns instead of bibles in their hands and the end result is the same: death. As they say themselves:

"The resources needed for this are beyond our human means. But what seems impossible to us is God's opportunity to demonstrate who He is, to the praise and honor of His name. Now is the time. This is the generation. We are trusting God to use a worldwide team of believers to reach the last tribe in this generation. To God be the glory!"..."Motivated by the love of Christ, and empowered by the Holy Spirit, NTM exists to assist the ministry of the local church through the mobilizing, equipping, and coordinating of missionaries to evangelize unreached people groups, translate the Scriptures, and see indigenous New Testament churches established that truly glorify God."

The sect is extremely authoritarian. Hardliners in the NTM are discouraged from socialising with 'liberal' missionaries. Marriage with non-Americans is 'strongly advised against'. Leaders are appointed rather than elected to their posts. The NTM

has consistently been unafraid to use violence and force to coerce 'unreached' (re-wild) people into conversion to their bastardised brand of Christianity. They have admitted that it matters little to them if a person dies shortly after 'taking god into their hearts', as it is 'souls they are saving', not lives. The NTM's brand of Christianity is the fire and brimstone version then multiplied by ten. Evidence of their violence and lack of feeling for their victims is highlighted in this incident from Guatemala...

"Having finished his photography in the central area of the camp, Donald had strolled off towards two huts on the outskirts, followed by Mr Stolz's son, a friendly and clearly intelligent boy of about twelve who was by now carrying his tripod and who told him with reasonable pride that he was the only member of the missionary group who had been able to master Ache. A smiling young missionary overtook them and barred the entrance to the fists of the huts, saying that there was nothing there. Donald pushed him aside, went in and came back to call me. I followed him into the hut and saw two old ladies lying on some rags on the ground in the last stages of emaciation and clearly on the verge of death. One was unconscious, the second in what was evidently a state of catalepsy, because although her eyes were wide-open she did not move them to follow my hand as i moved it from side to side close to her face. The fingers on her left hand were covered with the black mud scabbled from the floor. There was no food or water in sight. In the second hut lay another woman, also in a desperate condition and with untreated wounds on her legs. A small, naked, tearful boy sat at her side. Mr Stolz's son, happy to help, gave us a matter of fact account of what had happened. The three women and the boy had been taken in a recent forest round-up, the third woman having been shot in the side whilst trying to escape."

October 1974 p159, 'Gods war against the indians' by Norman Lewis

Lewis later had these photographs and accompanying article published in several major newspapers both here in the UK and in the US. The NTM denied the allegations strongly despite such overwhelming evidence.

But of course it is not just physical violence that the NTM missionaries use to coerce perfectly happy indigenous peoples away from their culture and lifeways they have enjoyed for millenia, but cultural violence...

"The missionaries had made a start with their inculcation of a sense of values by the provision of almost every toddler with a piggy bank. The older children showed us padlocks and keys from the same source. At this stage in Panare evolution, when there were no doors to keep locked, they remained purely

ornamental, incorporated occasionally in necklaces." 1982, P169

This is just one example of the values they were attempting to push on a people. Other examples include money boxes for people who do not use money, so that the idea of thrift and saving and capital accumulation can be foisted on a people who live egalitarian communal lives. This reminds us of the role of the puritans during the industrial revolution in Britain, when similar ideologies were being pushed onto the transitional peasant/working class.

Shockingly the NTM Missionaries admit that one of their tactics in bringing a settlement under the moral rule of their warped beliefs is to find an individual, whom in our culture we would call 'disabled', and target them for favouritism, gifts etc and then use them to police the rest of the tribal group. They would do this by getting him to snitch on any practice of 'outlawed' behaviour, ceremonies, etc.

The NTM have spread across the globe. In 1945 they expanded into India, in 1946 into Venezuela, and in 1949 into Brazil, New Guinea and Japan. By 1952 there were missions in the Philippines and Thailand. Expansion followed rapidly in Latin America, Africa and the Far East. As of 1988 the NTM claimed to have around 2,500 evangelists in 24 countries, working with 159 tribes.

As one would expect, the behaviour of the NTM is often met with resistance in the places they impose themselves, their cultish behaviour and warped social values. As Norman Lewis points out in his 'The Missionaries - God Against The Indians' "both the Summer Institute of Linguistics (SIL) and NTM have met with great resistance in the countries in which they have established missions; both sects have been excluded from a number of these, but have always succeeded in making a return". The NTM had headquarters in Matlock, Derbyshire (england) until they were hounded out by the locals. It seems that they had made themselves hugely unpopular mainly

due to the fact that they were brainwashing local teenagers. They now hide themselves away in the desolate flatlands of Lincolnshire.

This strange invulnerability has aroused increasing resentment in countries involved, with complaints of behind-scenes pressure permitting this to happen. Evidence of this pressure can be seen in the statement regarding a similar group, the SIL: "I never met a Bolivian who did not regard the Summer Institute of Linguistics as the base for CIA operations in Bolivia; possibly in South America itself." p102. There are many examples of the NTM being involved in various dodgy things in the countries where they base themselves, and not just links with the CIA.

There are also accusations of the NTM having heavy links with corporations, even doing their groundwork for them. Naval captain Marino Blanco, employed by the state to keep an eye on the doings of foreigners in Venezuela's remote regions, spoke of their scientific espionage. These allegations have also been made in several Latin American countries, not just Venezuela. He noted that the missionaries installed themselves in areas known to contain strategic materials, such as cobalt and uranium, and claimed to have proof that they were in the pay of American multinationals. Blanco also discovered bags with geiger counters in and claims the head of the NTM tried to bribe him. Other reports of the NTM's corporate shit are reports that once they clear airstrips for their planes, they fly iconoclastic consumer crap in like Coca Cola.

As previously mentioned in this issue of GA last October there was an action carried out against the NTM and in solidarity with peoples of the South Pacific. People stormed the European HQ offices confronted leading NTM officials, whilst others appear to have been busy damaging and taking away computer equipment. As a bonus to all this, the action disrupted a very important meeting between leading NTMers from the

US/UK, a meeting which we hear has failed to be re-scheduled since.

Since then there has been a wave of repression against activists across Britain. Over 30 people were arrested in a series of raids on houses in Leeds, Sheffield, Nottingham, Doncaster and Norwich. Computers and personal items were seized. Doors were smashed in close to dawn and people were rounded up for arrest. All these people were placed on bail for 'conspiracy to burglar'. Nearly all of these people have had their bail removed and only two have been officially charged. Another 3 are pending a decision on whether they will be charged or not. The investigation is being carried out by the Skegness division of Lincolnshire police. A force more used to dealing with inbreeding and cabbage theft than direct action in defence of wild peoples. There is also evidence that one of the cops involved in the operation was the son of the chairman of the NTM!

This must be one of the largest state attacks on the UK direct action movement for years, if not to date. One wonders where all this money has come from to mount dawn raids on so many addresses across the country, and what they will do when they are inevitably sued for taking part in a fishing expedition. We have to wonder if all the fuss is not the result of pressure from NTM's US legal eagles. The NTM unsurprisingly seem to have been reluctant to actually publicize any news of this daylight raid. Nothing has appeared in any local papers, despite it being exceptionally newsworthy, one would have thought, for sleepy lincolnshire.

It seems evident that the NTM and others like them dont like it when the tables are turned - when the hunter becomes the hunted. Even the more reason to keep the pressure on. The action last October seems like a step in the right direction.

'Quotes taken from 'Missionaries - Gods War Against the Indians', by Nornan Lewis

International NTM Contact Details

Europe		
New Tribes Mission UK , North Cotes, Grimsby, Lincolnshire DN36 5XU, England Phone: 011+44 1472 387700 Fax: 011+44 1472 387707 www.ntm.org.uk info@ntm.org.uk Finance Office: finance@ntm.org.uk Bible & Missionary Training Centre: bmtc@ntm.org.uk publications@ntm.org.uk Associate Programme: associate@ntm.org.uk Link Magazine: link@ntm.org.uk Book Store: books@ntm.org.uk conference@ntm.org.uk UK Offices/Departments Headquarters & General Enquiries: 01472 387700 Fax: 01472 387707 Bible & Missionary Training Centre 01472 387711, Fax 01472 387717 Short Term Ministries 01472 387722 Fax 01472 387727 Publications 01472 387700 (Ext. 302) 01472 387727 (Fax) Catering 01472 387733 Student Accomodation: Hudson Taylor 01472 387718 (gr floor) 01472 387719 (Top Floor)	Amy Carmichael 01472 387715 (Gr Floor) 01472 387716 (Top Floor) William Carey 01472 387713 (Gr Floor) 01472 387714 (Top Floor) *International Access Code for England is 00 44 from Europe and 011 44 from North America. Leave out the 0 on the area code when calling from outside the UK Germany: SUMMIT/NTM , Strucksfeld 14, 42499 Hückeswagen, Germany Phone: 49-(0)2192-933-559 Fax: 49-(0)2192-933-560 Web site: www.summit-ntm.de E-mail: info@summit-ntm.de N. America USA New Tribes Mission , 1000 E. First St., Sanford, FL 32771, USA Tel: 407-323-3430 Toll-free in USA: 866-547-2460 Fax: 407-330-0376 Web site: www.ntm.org E-mail: ntm@ntm.org NTM Aviation 3870 Davis Road McNeal, AZ 85617 USA 520-642-9280 E-mail: ntmaviation@ntm.org New Tribes Mission of Canada , 313363 Hwy 6 S - Box 707, Durham, ON N0G 1R0, Canada Phone: 519-369-2622	Fax: 519-369-5828 www.ntmc.ca ntmc@ntmc.cav Asia/Pacific New Tribes Mission of Korea , 138-600, Song Pa PO Box 135, Seoul, South Korea Phone: 2-430-4521 Fax: 2-430-4520 Web site: www.ntmkorea.org E-mail: ntmkorea@unitel.co.kr NTM (Asia) 57A Duxton Road, Singapore 089521 Phone: 6221-1341 Fax: 6221-1293 Web site: www.ntmasia.org E-mail: admin@ntmasia.org Australia/New Zealand New Tribes Mission Australia, NTM Mission Tce., Laurieton NSW 2443, Australia Phone: 02 65598766 Web site: www.ntmdownunder.org E-mail: office@ntmdownunder.org New Tribes Mission New Zealand , PO Box 2339, Christchurch, N Z E-mail: murray.burnett@xtra.co.nz New Tribes Mission New Zealand, 13a Crowther St., Auckland, N Z Phone: (09) 8284004 Fax: (09) 8284004 E-mail: b_fraser@ihug.co.nz

WHAT'S WRONG WITH MISSIONARIES?

The Role of Religion in the Destruction of Human Diversity

Much of the history of the ancient world recounts the struggles between the Indo-Europeans and the Semitic peoples. Over a period of several millennia, the two cultures clashed and blended. By the second millennium B.C., some Indo-Europeans, most specifically the Greeks, had adopted the practice of building cities, thus becoming involved in the process which they named “Civilization.”

Both cultures developed technologies peculiar to civilizations. The Semitic peoples invented kilns which enabled the creation of pottery for trade, and storage of surpluses. As trade becomes more necessary, for whatever reasons, the tribesman becomes increasingly less of a tribesman and more of a peasant. The process is neither immediate nor is it necessarily absolute, but to the degree that a tribesman becomes dependent, he becomes less of a tribesman. The early kilns eventually evolved into ovens which could generate enough heat to smelt metals, notably copper, tin and bronze. The Indo-Europeans developed a way of smelting iron.

Rome fell heir to these two cultures, and became the place where the final meshing occurred. Rome is also the true birthplace of Christianity. The process that has become the culture of the West is historically and linguistically a Semitic/Indo-European culture, but has been commonly termed the Judeo-Christian tradition.

Christianity was an absolutely essential element in the early development of this kind of technology. Christianity advocated only one God. It was a religion which imposed itself exclusively of all other beliefs. Primitive people did not feel the need to impose their particular spirits (or whatever) on other tribes. Spirits belong to the place they inhabit. The local people of the European forests were a people who believed in the spirits of the forests, waters, hills and the land; Christianity attacked those

beliefs, and effectively de-spiritualized the European world. The Christian peoples, who possessed superior weaponry and a need for expansion, were able to militarily subjugate the tribal peoples of Europe.

You might think that only an imbecile would fail to see the irony in a culture which has almost entirely destroyed its own local habitat sending out people to teach neighbouring cultures, who haven't, how they should live, but as I cycle away from my uncle Herbie's special hospital after telling all his friends about missionaries, I can still hear them laughing nearly a mile away. Only the staff seemed unconvinced, and as I was being ushered out of the door I could see the syringes and pill boxes being hurriedly drawn from their shelves in a way reminiscent of the gun racks in a sheriff's office.

The fact is that to anyone not a part of our great drive forward to erm... our great drive forward, just about everything we do looks totally insane, and that is why missionaries are an essential part of that great drive forward. Only blind faith in a false world-view can drive people to destroy their own source of well-being. Only fear can convince people to run blindly and only ignorance can enable people to ignore signs of danger. Religion provides these three things in bucketloads, together with sufficient emotional reinforcement to prevent subjects defecting back to reality.

Missionaries provide a dual service to the globalising monocultural monster we call civilization. On the one hand they actively assist the spread of lies and coercion into the last remaining peoples on earth who have held on to their freedom. On the other, they destroy the evidence of fulfilling human existences which are apparent in those places, which might otherwise cast doubt in the minds of the already brainwashed. They spread false propaganda about the people in their 'care', and directly assist genocidal regimes in their subjugation of those people. Many individuals within these organisations are probably well-meaning, but the organisations themselves are driven by the same bigotry that drove civilization into tribal people throughout history.

France made repeated attempts to send missionaries, especially Jesuits, among the nations of the Hau de no sau nee. These missions were the major tool of propaganda for the European nations. Missionaries then, as today, are expected to carry more than the message of Christianity.

They serve as lay ambassadors of their culture, splitting off individuals from families, families from villages, villages from nations, one by one. Some priests even served as the leaders of troops going into battle.

The missionaries made persistent attacks on the economic structures of the People of the Longhouse. They specifically attacked the spiritual ceremonies as “pagan,” and thereby sought to end the practice of giveaways and public feasts. In addition, they sought to break the power of the clans by causing division which would split the people into nuclear households.

European churches, especially in colonial practice, take on their feudal roles as economic institutions. Among uncivilised people, they are the most dangerous agents of destruction. They invariably seek to destroy the spiritual/economic bonds of the people to the forests, land and animals. They spread both ideologies and technologies which make people slaves to the extractive system which defines colonialism.

In 1704, the first Anglican missionaries were sent, by England, to the Mohawks living along the Mohawk River. In 1710, a delegation of Mohawk chiefs received an invitation to visit England. They returned bearing four bibles, a prayer book and a communion plate for the Anglican chapel, gifts from Queen Anne. But the missionaries also brought behind them a long, long tail. To house themselves they needed a mission, to protect the mission they needed a fort, and to propagate the faith, they needed a school. Missionaries spread more than the word of God.

When there is no other culture to compare ourselves to, there will be no objective basis on which to appraise our 'progress'. We will be unable to envisage other ways to live that are viable and the culture of domination will be unchallenged. The missionaries (along with the 'development' workers, who are merely missionaries of mammon and are here included in the term) are and always have been the spearhead of civilization's attack on freedom.

Techno-evangelism: a New Crusade

The wedding of church and industry is clearly illustrated in this design for an old oil industry advert. The designer comments that “The only requirement was to project a positive image. The main focus is the heroic-looking company representative, who projects strength and integrity, *so you believe in him. Because you believe in him, you believe in the industry he represents.*” [emphasis added].

The red tie and the motif on the jacket combine to make a red cross identical to that worn by the crusaders as they rampaged across Europe and the middle east. There is only one war going on in the world; that of the forces of ignorance and stupidity against everyone who dares to live in a way that threatens the precarious illusion of stability that our culture is destroying the future to maintain.



THE FIRST ENEMY: RELIGIOUS ORGANISATIONS

Wiwa Wewo, a Lani man from West Papua and author of Just Leave Us Alone, on his experience of missionaries

I was born and grew up in a Christian family, therefore most of my criticism will go towards the work and teachings of Christianity, with very few references to the Moslem religion. As a Christian and based on my experience working in the church for more than ten years, I believe that there is something wrong with religions that come in from foreign countries. In what follows I will outline some of the problems that Lani people face due to religions from outside. Religious leaders and missionaries will definitely argue that I am wrong. They will ask my father and his colleagues as founders of my church to justify their arguments, however, this will be manipulative. It is because of the successful brainwashing process that has been happening since the 1960s. The religious missionaries and leaders from the West poisoned my father and his colleagues with their philosophy. I know, from my deep heart, that they suffer a lot because of being Christianised and civilised. I know that they miss their world, the world that they have experienced, that vanished in the early 1960s, the world that missionaries would describe as “Primitive and animist!”

Religious believers are required to believe that theirs is the true religion. They stand against the beliefs that already exist in areas where they go and they also condemn other religions as being misleading. Their typical statement is this: “There is only one way to heaven, therefore, if you do not do this and that, you are in danger of going to hell!” This message means, all other things are wrong, and this is the only truth.

If someone threatens me with anything, a knife, a bow and arrow, a gun, the Gospel, the Qura'an, culture, education or whatever, then they are terrorising me. Those who terrorise me are commonly called terrorists. If I am wrong please correct me, but this is my basic understanding about terrorism. However, ironically, religious groups are called 'good people'. I just cannot understand why people who terrorise my culture are called good people.

The result is that religion has completely destroyed the way we think, the way we behave and the way we talk. In the Lani community, all people look “brown in colour but white in behaviour!” Their arguments make sense, are very strong and sound correct, exactly the same as their missionary fathers did. They want to change everything we have into their missionary culture. However, we will never change our race, skin colour, or hair because the missionaries never allowed their children to marry with us. Once an Indonesian policeman fell in love with a missionary woman in my village. She was sent back to her home country straight away, accused of falling in love with people from “outside their culture”. In other words, what the missionaries want is for us to get involved in and believe in their religion, but they do not think we can marry them. Thus, philosophically and culturally, they want us to be in their world, but physically they want us to be separate because we are brown, we are curly haired, we are in Indonesia, and perhaps because they think we are inferior.

No doubt, it is obvious to me that all troubles that come into the Lani com-

munity are brought in through the door marked 'religion'. Therefore, if people come into my village and destroy my life, my worldview, my culture, then the first thing to blame is the religion, nothing else. They have started the cultural genocide, and they claim to be 'good people', preaching good news and messages of peace. What on earth is this?

It is typical of the West. They have a belief that there is always right and wrong, and that they are best to judge them. This concept relates to all other things like the way of talking, the way of working, the way of governing, the way of farming, and so on. In this way they set themselves apart from the rest of the world. In comparison, we never ever judge other cultures, other religions, or other communities based on knowledge of our own.

We never tried to impose our culture and our belief on others. We never think that the West needs to learn from us. What we know is that they are Western people, they have their own life and culture, we cannot change them, because they are as they are. However, they do not have this concept. They do not judge

things through the eyes of other cultures, but instead bring all things into their world and then make judgement. And this is wrong, according to me, anyway.

The result is that we Lani people have lost our own identity. If people asked “Who are the Lani?” then the first answer, unfortunately, will be “They are all Christians”. They are not the Lani anymore, they are Christians. If I were to list the characteristics of being a Lani, then about 90% would not exist in the life of Lani people anymore. What has happened? Christianity has replaced them all. What a pity! Western Christians, however, will say, “Praise the Lord!”

Religion does not only spread widely because they believe it, but also because they want to win other people to join their religion, to gain strength in numbers. Some of the political parties are based on religious beliefs. It is clear to me now that some politicians and political parties have been born from religious beliefs; that they fight for religions and make decisions based on this. In other words, human beings and humanity become second to religion.

[cont'd on next page...]

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That is why it is not surprising for me to see many West Papuans saying "We need to get rid of Indonesian Muslims!" even though this is not the reason we should fight for. Neither Christianity nor Islam are from the Lani. Why should we bother with them and why should we base our struggle on them? Why can't our position be based on our own culture? Is it because we are already assimilated into modern religions?

In many cases governments have sponsored the activities of religious groups. Of course, there is nothing wrong with having religions, but what is wrong is imposing one's religions onto others and creating problems, starting wars against other religions. I agree that religion is one part of the culture but the problem here is imposing one culture on the other, and considering other religions as wrong and dragging other people into one's religion. Religion has caused, is causing, and will continue to cause most of the brutal wars in human history, but it is still strongly regarded as something essential within human life. In what sense is it important? This is not clear and I cannot understand it. If not the atomic bomb, religion will destroy planet Earth. However, people love religion. It is true that religion has ended some tribal wars in West Papua. This is what the imams and missionaries are proud of. This is what they point out as the result of their ministries.

However, it is also true that they have started more than one war; religious wars, denominational wars, economic wars, political wars, to mention just a few. These wars have no simple solutions, have no moral basis, and are very destructive. Imagine tribal wars. Almost all tribal wars happened because of tribal problems like theft, sexual relationships and other domestic affairs. There is rarely war because of one tribe's

intention to exploit or conquer another. Tribal wars are like small conflicts inside a family. There was no serious damage after tribal wars, there was even real peace established, which does not and cannot exist in modern society. Compare the peace that follows tribal war with that follows wars in civilisation. What peace in the Balkans after Bosnia? What peace in the Gulf after Desert Storm?

Religions increase the intensity of war. The feeling of affiliation to religion has caused so much trouble on this planet. Let us forget the words like 'fundamentalist' and 'extremist'. For me, most often these terms are related to war and religion. From the records in the Bible and Qura'an, wars are there. Therefore, for me, trying to end wars, especially by religious leaders or religious figures, is nonsense. In Indonesia, it is called "Usaha menjarang angin" ('the efforts to catch the air'). Religions even justify some wars. Therefore, as long as people are committed to religion(s), there is great potential for war, not the reverse.

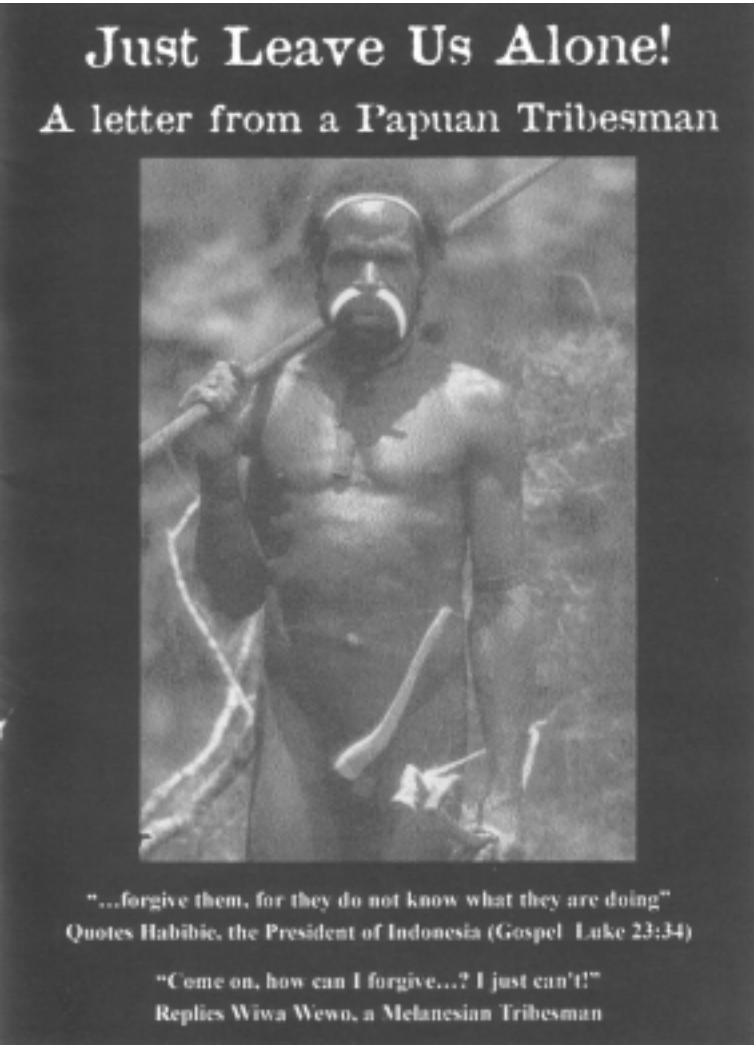
Below is a story:

Once upon a time, there was a man called Mbakwi Gombo. He lived a nomadic life, a bit strange for all his fellow villagers. He built his houses on the banks of the river Mulik, a river that changes course, sometimes flowing in the eastern bank, sometimes on the western bank. It was difficult to figure out, even within a day. Mbakwi likes the behaviour of the Mulik. He had been living in 'his way' all of his life.

He did not farm. He ate fruit and leaves from the forests, and meat from hunting. Most often he caught little pigs, snakes and cassowary birds. He raised them in the riverbank, he fed them and they knew him well. He built them their nests and huts. He knew when they were hungry, when they were sick, and when they were crying. He loved the ani-

mals and they loved him in return. Sometimes, people from other villages came to his hut and asked him to give them some of the animals he had, either in the bush or those around him. He then asked people to choose which ever they preferred. After they chose what they wanted, he then led those to be killed into a pen. He then fed them and talked to them, pretending nothing dangerous was happening. Even the food at this time seemed better than before. The animals were so happy. They greeted him very well. Unfortunately, they were animals and they did not know what was actually happening. The guests shot and killed them in front of Mr. Gombo. The animals shouted at him, they cried to him, and sometimes they ran to him and died in front of him. Yes, but Mr. Gombo wanted money, not just to raise them. These animals could not give him money, so they should be killed to make him money.

When some of the fellow animals were killed, the rest ran away to the bush. They became wild again. However, with his skills, Gombo called them back, and fed them. They became friends again. I do not know what was happening in the minds of those animals. Did they remember how their fellows were killed in front of their eyes? Were they prepared to be slaughtered as had happened to the others? How did Gombo manage to become a 'good shepherd' while at the same time he was their killer? How come the animals did not run away from him forever? Who is Mr. Gombo? Mr. Gombo is 'the missionary'. And who are the people who came to kill those animals? They are the 'government'.



And the animals are us, the Lani, all tribal people. It is clear to me that religions have been used by the civilised community as a tool to brainwash and control the minds of people. When I became a Christian, I can see how foolish I was to respond to this world's powers. As a Christian, I need to forgive those who kill me, I must forget what happened yesterday,

I must give my eyes if my ears are taken away. Religion is a tool used by those in power to control the human beings of this earth.

The Book 'Just Leave us alone' is available from Solidarity South Pacific, c/o SDEF!, Prior House, 6 Tilbury Place, Brighton, E. Sussex, BN2 2GY, UK. Price £2.50

MISSIONARIES FORBID TRADITIONAL CULTURE

Another Papuan speaks out

I am quite amazed to see the UN Declaration on Minorities that clearly protects the rights of the tribal people to own, practice and belong to our cultural heritage, such as our beliefs. I was questioning when I was reading the articles, "Who is writing these?" I realised later that the terms used and the contexts presented in the declaration are based on European values and beliefs, or Eurocentric.

Then I questioned, "Who are the people in West Papua who tell us not to own and practice our cultural beliefs?" The answer was, "The same Europeans!" In fact the "don'ts" of the missionaries are also Eurocentric.

Then I wondered, "What on earth are they doing?" "What are they doing?" "What should I do?"

Perhaps what they meant by their declaration on minorities was not regarding the cultural beliefs of the Tribal people? If so, are we humans? Are we minorities? Are we not also subjects to the declaration?

- If so, then I need to state that:
1. Missionaries are actually in essence terrorists. Why? They come to us and say, "If you don't do as we say, you are going to hell! You will die! You will be judged! You are not part of us! You are children of the Satan!" etc.etc. Aren't these sentences terrorising?
 2. The missionaries are actually the people to be accountable for misconduct against the Resolution on Minorities.
 3. How can the declaration be promoted without calling the missionaries responsible for their sins of killing the cultures of minorities?
 4. Are the beliefs we have as tribal people not part of the resolutions? If so, what are our cultural beliefs called?
 5. I think that missionaries should be responsible for what they have done to us. They at first killed our culture, planted their culture and then left us to die in their new cultural perspectives.
 6. They opened the doors for Indonesian military to come and kill us. It is missionaries that built airstrips all over villages. It is them that first came to our isolated villages. It is them that came with Gospel in their right hand and Guns in their left hand. After they opened the isolation, they brought in government officials, opened army and police offices, and started killing us. Can they deny their involvement in killing us? NO, ABSOLUTELY NOT!!!! They are part of various human rights violations in West Papua, they are the doors to various human rights violations in West Papua.
 7. Do you know what missionaries have done when the Indonesian army they brought in were killing us? They left the villages. Lucky, they got airplanes to fly them out from the bombardments into the villages. After some months, after houses and churches were burned down, after many of their sheep (flocks) were killed, they come with big smile and open hands to embrace and to encourage poor Papuans to repent and thank God that they were not killed. What do they preach? FORGIVE! FORGIVE! If they kill your brother, give

- your husband as well, that is according to our culture that we brought in to you. DON'T fight back, if you do so, you are going to hell.
8. So, you can see how well the missionaries and Indonesian army work together to kill Papuans both culturally and physically.
 9. And for me, they who kill my culture are the most terrorist people in the world. Killing a culture means killing the root of a people. If Indonesians kill hundreds of Papuans physically, I know there are one or two Papuans alive and they will live as Papuans. But what can happen if one million Papuans are without any knowledge of Papuan culture? Are they Papuans? Are they Christians? Are they?

Anyway, missionary work is more dangerous to indigenous and tribal peoples than any other work on earth that you know. Remember this!



The Carmelite order's logo makes no bones about their preferred method of persuasion



Children of the Kwerba Tribe, West Papua, sitting outside a traditional house. These houses are built high up to avoid the mosquitos, which don't generally go that high. This can be seen in many parts of the world where malaria is rife. When missionaries come they force the people to come down and live like 'civilised people'. The people then get malaria.

STARS IN THEIR EYES

Notes on the origins of the cult of celebrity

Having abandoned her worthy husband for a toy boy, a young woman dies of a heroin overdose, accompanied only by her traumatised 3 year old daughter. The reaction of mid-50s *Daily Mail* readers, a demographic not known for their tolerance of druggies and single mothers? Fascination, almost adulation—certainly celebration of the woman that died. Of course, she wasn't just *any* single mother, she was Paula Yates, a celebrity

Perplexed by this double-standard on behalf of my then-colleagues, I asked what was it Paula Yates was famous for anyway? They seemed pretty vague about it, despite knowing an alarming amount of biographical detail about a woman I'd have thought they had almost nothing in common with. Was it her presenting a bad 1980s yooof pop programme, *The Word*, badly; getting off with Aussie shag artist, Michael Hutchens, who subsequently managed to hang himself whilst wanking in a closet; being the unacknowledged daughter of another nondescript bygone entertainer, Hughie Green? It seems she was somehow just famous for being famous. None of this seemed sufficient reason for them to suspend their usual judgemental attitudes. I decided to turn to anthropology for an explanation, to find the origins of this pathology.

BEFORE THEY WERE FAMOUS

There is no celebrity in hunter / gatherer, band-scale societies. Farley Mowat observed that whilst individuality was greatly prized amongst the Inuit he lived with, individuals as such are not cherished.¹

This is the first great law of the land: that a man's business is sacred unto himself, and that it is no part of his neighbours duty to interfere in any way unless the community is endangered.

The San (Bushmen) are more intolerant of individual prowess, as pointed out by Kevin Tucker.² The San are probably the only people on the planet that still use the exhaustion hunt, one man literally running down game until it collapses with exhaustion. When its meat is returned to the camp, the likely also decidedly knackered hunter isn't met with praise, instead with taunts and demands he hurry up and distribute the meat quickly and fairly to the rest of the band. In Western civilized society, such behaviour would hardly be deemed good manners, but to the San, it is a way of stopping an exceptional person (one fit enough to run down game) getting above himself, feeling he is more special than the community as a whole—and deserving of greater privileges.

The band is so highly prized as each person in it can only survive through mutual effort, either when particular people are too young, old or sick to fend for themselves or when a task needs doing collectively. This extends to a pooling of property—what Bookchin calls *usufruct*, that property is only private when actually used by someone and someone else's when they take it up in their turn.³ Band people define themselves by the group. Australian aborigines believed that those removed from their bands were effectively 'dead' (though they're most pleased and surprised when they return from police custody or wherever) and Hartmut Heller observed that the Hadza of East Africa strive to be physically in contact with each other at all times. The

idea of people sleeping alone and 'personal space' in similar respects is alien and most disturbing to them.

BIG MEN—COME ON DOWN!

The German sociologist Max Weber argued that the first forms of authority were charismatic. By sheer force of personality, some individuals managed to assert themselves above and beyond their society.

This is a complex question and here is not really the place to explore it at length. Regarding celebrity, the 'big men' of New Guinea are a useful touchstone though. The Tairora aren't hunter / gatherers, they are horticulturalists where there is personal wealth is based on holding small gardens and pigs. This wealth allows for the rise of distinct individuals.⁴

The Big Man's leadership accrues from his wealth, his personal charisma, and sometimes from his sheer physical power and size.

The Big Man uses his pigs to serve up huge banquets, obligating those partaking of them to him. However, eventually he presses too much on these debtors' obligations and is then typically ambushed and killed by them. This is a salutary reminder of the hunter / gatherer principle that however powerful one person is, s/he is never more powerful than the group as a whole. Marshall Sahlins suggests that in New Guinea, societies like the Tairora go through cycles of Big Men and their overthrow by people disadvantaged by the consequences of such individualism for everyone else.

It's rare for a Big Man to have influence over more than 2,500 people due to the limits of personal charisma and communications in New Guinea's mountainous heart-land. This sort of celebrity is a bit like that around the more authentic punk or country bands, based on personal contact with fans who don't like the idea of band members 'thinking they're better', getting too much above them.

TYRANNY - CELEBRITY PROPER

Kingship arises when power can be delegated, village headmen (sort of like the Big Men above) acting as local governors and tax / tribute collectors for one ruling over them, their king. The king is inherently despotic, a tyrant, at this stage of societal development. As Weber noted.⁵

Rather than dating the effacement of the individual from the institution of despotic authority, we must, on the contrary, see in this institution the first step made towards individualism. Chiefs are, in fact, the first personalities who emerge from the social mass. Their exceptional situation, putting them beyond the level of others, gives them a distinct physiognomy and accordingly confers individuality upon them. In dominating society, they are no longer forced to follow its movements. Of course, it is from the group that they derive their power, but once power is organised, it becomes

autonomous and makes them capable of personal activity. A source of initiative is thus opened which had not existed before then. There is, hereafter, someone who can produce new things and even, in certain measure, deny collective usages. Equilibrium has been broken.

Rather than the individual being bounden to their society, now the individual—at least one very special individual, the king—has society bounden to him. It is by the king's whim that bounty and punishment is distributed, the death of hundreds seen as an appropriate response to any real or imagined (maybe magical/witchcraft) threat to the king, and the ruler allowed to break deadly taboos such as those against incest or the eating of certain foods forbidden everyone else with near-impunity.

It is precisely this that hunter-gatherers seek to resist so strongly. Even some relatively complex pastoral groups like the Nuer's neighbours, the Kaingang do.⁶

Although the Kaingang respect power they cannot tolerate any kind of intensification of it: for such intensification is felt by them to be disruptive. Through their insistence on the primary importance of the other person and their failure to reward achievement, the Kaingang have suppressed processes that encourage the concentration of power in the hands of outstanding individuals.

It is under tyranny that we find the emergence of 'heroes', warriors under the king who have songs sung about them, their characters and (typically murderous) deeds described, albeit in rather rudimentary terms—a star system, in effect, as well as a war by the privileged few upon the many.

THOROUGHLY MODERN WO/MAN

A peek into Sir Thomas Malory's 16th century *Morte d'Arthur* shows how long this heroic narrative persisted, although at least the proto-*bourgeois* Malory shows the tensions between king Arthur and lesser nobles like Lancelot, the only ones he really bothers to characterise.

The English Civil War a century later was as much about this question of individuality as it was about power. In arguing for absolutism, Charles II insisted he was the God-appointed unique individual, whereas the *bourgeois* Parliamentarians were arguing for a democratisation of individualism to all. They even had laws and sciences based on such individualistic principles—atoms and so forth. Beheading 'Charles the tyrant' didn't end tyranny, of course, it just created millions of personal tyrannies, each wo/man ruling themselves most harshly, each separated in their individuality from the next in a way that would horrify and mystify their original hunter / gather ancestors.

This atomised individualism was ideal for running an economy where people did highly specialised roles (intense division of labour) mediated through a mechanised industrial / productive grid. The trouble was that this sort of individualism created feelings of vast loneliness and powerlessness, people yearning for older forms.

And in the pages of *OK* and *Hello*, the gossip columns of the tabloid press, we have it. Certain individuals

have been raised up as celebrities, albeit strangely not those directly wielding power such as politicians and soldiers, even great thinkers, but entertainers and perhaps the more freaky of curiosities, Jerry Springer and *National Enquirer* material. Their nature is paradoxical: they are presented as both exceptional and every-wo/man, remote from us yet aspirations to be achieved. Jennifer Lopez well-illustrates this, whose manufactured image is 'just another *Latina* from the *barrio*', yet who not only surrounds herself with the grossest displays of opulence, including up to 70 personal assistants, limo convoys, and (highly tacky) fur coats and own-brand perfume, but actually trumpets this too as part of her image. Clearly, we are being transferred here from the realm of the real to the realms of 'Amerikan dreams', peoples' own aspirations being acted out in the person of such individuals. This, too, is why excessive 'rock star'-style behaviour *a la* Paula Yates is also enthusiastically received—as was that of the archaic tyrants even by those they oppressed. In pre-colonial Buganda, the court of the *kabaka* felt his potency as a ruler declined proportionate to any decline in the number of executions—necessary or not—that he ordered.

Promisingly, identification with celebrities is not total. They are not role models to be followed mindlessly, not least because most people can't afford their product-placed lifestyle options anyway. The fall of celebrities is followed as enthusiastically as their rise, and most people are glad to hear the like of shaved monkey Robbie Williams confess his life as a celebrity has been extremely unhappy. Some of this is pure class hatred—what, apart from fame, makes them any better than us?—but

some of it is more than that, a feeling that they are living their lives at our expense, that by living our lives through celebrity surrogates, they have somehow stolen our lives from us. Of course, the reason the likes of Williams are so unhappy is that their own lives are nearly wholly unreal too, their celebrity images carefully cloaking their real, private lives, existences made all the more insecure as their disclosure is bound to contradict the image and destroy it. Like the Big Man, the star is destroyed by debts, this time to reality, though modern 'Big Men' only survive by appropriately modern carefully contrived isolation from their debtors rather than constant contact with them.

It was the Strangers that sang "No more heroes any more" (amusingly including Leon Trotsky amongst that exalted number), but why is it celebrity persists? Because they are a safety valve for majority's unrealized aspirations ('someone made it - it could be you', etc) and hotel room-trashing behaviour, a money-spinner in fact. As the Situationists acutely noted, we need to really live without these mediations, to live our own dreams. In fact, it is impossible to truly live with them. Celebrity is the enemy of community. It, and the complex society that denies us full being, are the inheritance of tyranny. All must be destroyed.

NOTES

- 1 Farley Mowat's *People of the Deer* (Joseph Michael, 1954), p.173. Male-biased archaisms are his.
- 2 Personal communication via Coalition Against Civilization, PO Box 835, Greensburg, PA 15601, USA.
- 3 Murray Bookchin's *The Ecology of Freedom* (Cheshire, 1982), chap. 5.
- 4 Harold Barclay's *People Without Government* (Cienfuegos, 1982), p.66.
- 5 Eli Sagan's *At the Dawn of Tyranny* (Vintage, 1985), p.301.
- 6 *ibid.*, p.302.



The EF! Summer Gathering is where people involved in radical ecological direct action—and those who want to be involved—get together for five days to talk, share skills, learn, play, rant, find out what's going on and plan what's next, live outside, strategise, incite, laugh and conspire...

Any questions, anything you can offer, lift requests or whatever, please e-mail us at summergathering@yahoo.co.uk. or write to us at: EF! Summer Gathering c/o Cornerstone Resource Centre, 16 Sholebroke Avenue, Chapeltown, Leeds, UK, LS7 3HB www.eco-action.org/gathering/

A CULTURE OF MAKE BELIEVE

Kevin Tucker's review of the book by Derrick Jensen

"...we need to get rid of civilization. Maybe that seems absurd, to you. It doesn't, to me. It just seems like a lot of work, done by a lot of people in a lot of places in a lot of different ways. But I'll tell you something that does seem absurd to me: the possibility of allowing this inhumane system to continue." (CoMB, 603).

Perhaps no other writer has been able to deal with the problem of civilization as sincerely and intensely as Derrick Jensen. He has a way with words and concepts, possessing the ability to both wound and heal: conveying the "dark heart" of civilization while remaining true to the very essence of the human spirit and the joys of life.

Derrick is author of four books, of which *A Language Older than Words* and his most recent book, *Culture of Make Believe*, have been landmark texts against the menace of civilization. Language, stemming from Derrick's own experiences, is a characterization of the sickening desperation and disgust that have characterized our 'highly modernized' level of civilization through the issues of domestic abuse. Culture carries on his work to try and understand the role of 'hate' in allowing civilization to function everyday.

The title of the opening chapter of *Language*, 'Silencing' seems to be the most predominant concept throughout the two books. Through both books, the underlying issue is always prevalent; civilization continues to exist through the silencing of life. Derrick is very explicit about this:

"Religion, science, philosophy, politics, education, psychology medicine, literature, linguistics, and art have all been pressed into service as tools to rationalize the silencing and degradation of women, children, other races, other cultures, the natural world and its members, our emotions, our consciences, our experiences, and our cultural and personal histories." (LOTW, 3)

This silencing, as Derrick shows allows us to turn our cheeks to the destruction that this way of survival carries. We look beyond the immediate and long term consequences for the sake of a rational, linear 'Future' that awaits us. In turn, it is always easier to ignore the "grenade rolling across the floor", going with the flow rather than taking any risks to get rid of it.

Culture of Make Believe continues to look into this kind of silencing, although it focuses more on the rationality of hate. He opens the book looking into racism, one of the most obvious forms of hatred. The first

chapters detail through the direct outpourings of racism that has been put onto non-whites, taking us through the slave trade, the Ku Klux Klan and into the cops and prison system. Moving through explicitly racist literature, it becomes all the more apparent that "hate" may not be the full issue. No matter how bad the arguments for slavery were, they were still needed, and the arguments follow the rationality that originates in the formation of civilization. His search moves farther from any safety zones.

These conclusions may be much more uncomfortable for many people than most books dealing with the subject of 'hate'.

At this point we are forced to look inwards and ask what it means to hate, and even more personal, is hate always the underlying motive. Essentially what you end up questioning is the entirety of civilization. We return to the issue of silencing: as *Language* shows, we are able to destroy a world that no longer speaks to us because it is distant. We are able to rationalize the world and turn other beings into things: we can destroy out of love. The success of civilization, above all else, comes to the ability to believe in a system that goes against everything that we are by eliminating the voices of our bodies and souls.

What Derrick asks then is if this system is one carried on by hatred. The problem seems to be much more complex than this, and where the questioning goes returns to the issue of silencing and further. Everything we are doing to the Earth and to other people isn't being done out of hatred, it is just being done: the simplicity comes through our hyper-rationalized trance. We turn to reduction: our hyper-technological, efficient reality predates Henry Ford and his assembly line, but lies in the complete alienation between the self and the 'Other'. The history of the last 10,000 years could easily be seen as a process of automation: the turn from

a world of qualities to a world of quantities. The scientific, religious reductionism of the world into a collection of things has brought the lesson that the sum of all parts is equal to the whole, but despite the propaganda of the Spectacle, it is obvious that we are much more than strands of self-replicating DNA. However, this lesson has been internalized and we become spectators to a life of destruction that is somehow seen as beyond us.

Derrick points to the ability of ordinary folks to believe anything just as long as they can be convinced they stand a chance. He points to the Nazi Holocaust (as one among many) where people walked right into gas chambers because they wanted to believe that they were just getting a shower. This is the essence of civilization, being reduced to the bare minimum and just accepting it. We are so afraid of taking the risks to get to a better world that we would do just about anything to survive another day. A further consequence of this mentality is the effect that it would have on others. If we are willing to be subjugated so long as it's not the worst-case scenario, how much are we willing to impose on others? This is an issue Derrick tries to portray.

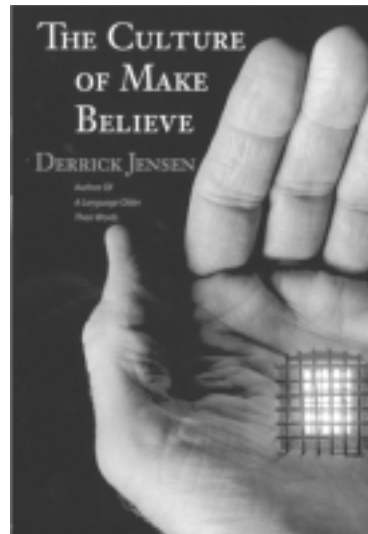
The world is not being killed solely by a few greedy people; it is being killed by a world that allows those people to do what they are doing. Everything is massified and reduced to the point where every act is an act of genocide and ecocide, where this becomes the standard and we are left numb and amnesiac. The act of destruction that we make possible is completely removed and mechanized:

"It is possible to kill a million people without personally shedding a drop of blood. It is possible to destroy a culture without being aware of its existence. It is possible to commit genocide or ecocide from the comfort of one's living room." (CoMB, 408)

Since authoritative power was created 10,000 years ago, we have seen a constant centralization aided by an increasing level of technology which "give them the capacity to destroy human life" (CoMB, 423). The issue comes down to the ability of people to kill indiscriminately and with little to no consequence. Derrick goes through the example of financier J.P.

Morgan, as an example of the gross extremes that a person will go through in order to have a larger numerical value. What Morgan represents though, is the larger issue of "monolithic power", the manifestation of a "cultural urge to simplify complexity and thus increase control." (CoMB, 422)

Derrick brings in the role each of us plays in all of this. Moving through



pornography, what he finds is the same. People see a silent, emotionless image, without the baggage of another being, yet without the warmth and reality, yet one can impose what they want upon this 'person' without consequence. That 'person' is distant, much as those who made the computer this is typed on are, or those who made the shirt I'm wearing, and the trees this paper was made from. There is nothing easy here. We are all apart of this mess, not because we hate this or that, but because it is here and we are pushed along in it.

This book leaves you in reality, that distant place that we are taught to think of as cold. It leaves you with the likeliness that we may all be fucked, and it might be too late for us to survive all of this. Yet it gives the hope and spirit of life: that regardless of all this, there are still reasons to fight. What Derrick has done, is to display the grotesque outpourings of civilized brutality in their full detail. He is able to give the details of what occurs without the callousness of reporting and or the leftist kind of parading of misery. He has the ability to convey these with the full realm of true humanity, constantly hitting the reader with a constant look into our reality. Yet he remains true to the earth and the spirit of resistance.

It was 'the great communicator', arch-reactionary Ronald Reagan (perhaps echoing the abysmal *Star Trek*) that first used the phrase "the new high frontier" regarding the conquest of space—and more particularly, his own looney-tunes 'Star Wars' programme—and this well-illustrates its imperial utopian content and cultural resonances in the US that strike a rather duffer note in Europe. Amerika has always been a culture devoted to crass technical mastery, but allied to this is the settler myth of a new frontier which just has to be occupied to guarantee freedom and prosperity to anyone individualistic and enterprising enough—first the West and then the universe, Manifest Destiny uber alles! Despite its Nazi origins (Werner van Braun, the slaves of Pina Munde, and Operation Paperclip), the moon rocket was therefore a better vehicle than many for spinning such

This book is uncomfortable yet welcoming, confronting yet reassuring, it is upfront, personal, and above all, urgent. It is, as is laid out in the introduction "a weapon. It is a gun to be put into the hands of all of us who wish to oppose these atrocities, and a manual on how to use it. It is a knife to cut the ropes that bind us to our ways of perceiving and being in the world. It is a match to light a fuse." It can and must be used.

It is impossible to write a book of this size (over six hundred pages of text) and mention all of the points that Derrick mentions, although many of them are vitally important. What is also included is a full range of all the ways in which life is doomed through civilization, and the threat has and never will go until all of it is gone. The dire situation is one in which there is no reason left not to fight.

We can see all of what is going on, or we can continue to usher our family, friends, planet, *et cetera* into the gas chambers just so we can continue going on another day. As Derrick often mentions, the realization of all this should never be a reason to roll over and play dead or just give up, but reasons to give the fight all we have got.

Derrick's work has been criticized before for perhaps not having been direct enough on the problem that lays ahead, namely the entirety of civilization. The evidence of this comes from leftists and single issue activists world wide taking sections from this work and adding it to 'their causes' without seeing the entirety. Some of this comes from Derrick's overall likeability, but it's hard to say that he hasn't been direct, as the opening quote states. However, while I felt more strongly about this criticism before, I found out that one of Derrick's next two books (both hopefully out in 2003) is dedicated to trying to find ways to tear civilization down. We can only hope that book is able to fully drive the full issue home for those who have left a blind eye to anything that may otherwise be critical of their own limited agenda.

Both books are published by Context Books and are available from Re-Pressed Distribution in Europe and Black and Green Distribution in the United States. Be sure to check out www.derrickjensen.org on the internet for more of Derrick's writings and other information.

BOOKS

ROCKET DREAMS BY MARINA BENJAMIN. £12.99 FROM CHATTO & WINDUS, RANDOM



HOUSE, 20 VAUXHALL BRIDGE ROAD, LONDON SW1V 2SA.

Already the author of *Living at the End of the World*, a review of post-Medieval apocalyptic movements in UK, Benjamin is evidently fascinated by utopian myths that form the undercurrent of our culture.

Confessing to "idolising the astronauts" during their heroic moonshot era, Benjamin now finds them stuck in the back room of an autograph convention, revered only by a particularly nerdish fan base. (And in Moscow, cosmonauts will drive your taxi for you...) Indeed, so many now find the moon shot so incredible that they believe it did not happen (instead being faked up in a secret Hollywood studio like in the film *Capricorn 1*) that NASA had to issue a detailed rebuttal, something that inevitably only fed conspiracy theories by not

responding exhaustively to their every last point.

Benjamin pronounces the manned space programme dead not of the latest Shuttle disaster—which went down just after her book came out—but of the 1986 Challenger disaster, which "recategoris[ed] space as a place better fitted to machines than human beings".

Of course the astronauts were only ever front men for the Cold War ICBM programme and of course Columbia burn-up on re-entry was the consequence of design compromises—some would say a Faustian pact—between NASA and the NRO (Amerika's secretive spy satellite agency), but Benjamin isn't really interested in the military aspect or other realities of the space programme. Rather she is interested in the fantasies it has unleashed in our culture, space-as-spectacle.

fantasy into US propaganda during the Cold War. Even nowadays, the nerd fans of the astronauts see the end of the space programme as a denial of freedom and a racial suicide by confining humanity to a finite Earth rather than an acknowledgement of Earthbound realities including humanity's ultimate mortality and our smallness in the universal scale of things.

Against them, I would argue that the absurdity of mortality is no greater than the absurdity of immortality, and will force us to focus on valuing the immediate rather than devaluing our lives now for fantasies of the future and universal mastery. Benjamin also doesn't mention space junk—the likely author of Columbia's burn-up—where NASA's casual pollution of near-space is making it too dangerous to launch even unmanned vehicles through it. For all their high rhetoric,

NASA are doing themselves out of a job and Amerika out of its favourite fantasy.

Dreams of space colonisation didn't start with Reagan, of course (he was no visionary, for all his presentational skills as far as Middle Amerika was concerned), but originated much earlier in the inter-War period, just as colonialism on Earth was beginning to get reversed. The crystallographer and socialist J D Bernal first proposed "spherical shells" orbiting the Earth, each containing 30,000 colonists. Usually acknowledged as progenitor of the dehumanising ideology of extropianism, Bernal spawned a host of anti-life spin-off notions, including turning ourselves into brain / machine amalgams (cyborgs) to survive space travel that way and of virtuality as another way to "leave the flesh" which repelled him like some latter-day monastic as instinctual and uncontrolled, corruptable and corrupting.

The Bernal Sphere of 1929 became the O'Neillian L-point colony of the 1970s, orbital real estate with countrified parks, jogging and no doubt Californian self-realisation groups thrown in. In the wake of Earth Day, a disturbing amount of cod-Green rhetoric was mixed in with this technological utopia—"Love the Earth - leave it" and so forth—but fundamentally the O'Neillian colonies were about extending the limits of growth to orbit, a techno-fix likely unworkable anyway, given the energy and resources that would have to be expended reaching orbit in the first place.

The Whole Earth Review was quick to jump on the bandwagon and to this day continues to hype and peddle every extropian fad from human immortalism and computer 'chaos' through to 'wiring' yourself and every sort of space junk other than the real thing. They lost a real star with LSD guru and arch-huckster Tim Leary's demise a few years back - despite decades of telling his dopey adherents that "death is a fraud". Even at the time, many more authentic proto-Greens saw through the hype, Lewis Mumford denouncing the O'Neillian colonies as "technological disguises for infantile fantasies" of dependence on a machine-Mother and inventor Steve Baer saw them as potential new ghettos-in-space, uncomfortable dumping grounds for those unwanted below:

I see acres of air-conditioned Greyhound bus interior, glinting, slightly greasy railings, old rivet heads needing paint. I don't hear the surf at Carmel and smell the ocean - I hear piped music and smell chewing gum. I anticipate a continuous vague, low-key 'air-plane fear'.

Benjamin doesn't actually mention the terrestrial version, Arizona's Biosphere 2, but GA regulars will know already the farcical failure and cultishness that this project fell into when its 'reality' was challenged by the real-world version.

Given that manned space exploration is a dead letter, how do space cultists cope? Aside from the few extropian sickoes that think that if space is "better fitted to machines than human beings" then we should become machines, the majority seek to go to space virtually, in their imagination as mediated by computer-generated Multiple User Dungeons (MUDs). Again, we find the usual cast of extropian techno-hypsters and rows of spotty teens at their terminals plugging into unreality like battery chickens, chatting, building virtual

'castles in the air' and swapping 'avs' (avatars: computer representations of themselves) like voluntary internees of the Matrix, of a most literal manifestation of the society of the spectacle, and victory of the world of text, representation and symbol over reality. Of course, none of it is real in anything but the most quibbling philosophical sense ("if I say it's real, it is"). Amusingly, when Benjamin tries to immerse herself in a Mars MUD, she finds it incredibly clunky, blundering about trying to negotiate the controls - no sense of reality for her, so thankfully an initiation into the realities of technological mediation rather than the unrealities of a bodiless mental / virtual world where one ends up controlling nothing through the illusion of controlling a whole imagined world of pixels.

Given the obvious lack of satisfactoriness in 'virtual' space travel, there is a falling back on earlier forms, a call for the intervention of angels—or at least ETs—to miraculously take believers Heavens-ward. Benjamin powerfully evokes the nothingness of Roswell, both as the arse end of New Mexico, an arse end state, a really small town where the Christian fundamentalist majority find the UFO cult a New Age offense (and rival) to their backwoods faith, and as a place of mind cluttered with tawdry alien bric-a-brac, typically for sale, souveneirs of the town's annual carnival where costumed, Klingon-speaking Trekkies intermingle with equally absurd self-promoting 'abductees' (the Hill case gets a good mention - 'lost time': lost lives). There is a telling search for significance—finding nothing but rock and mesquite at the supposed site of the 1947 crash miles out in the desert, a new, richer landscape is constructed out of post facto crowd-pleasing local rumour and self-reinforcing conspiracy theory. Yet they're all still waiting full of hope for the Space-Arks from beyond this corruptable world, hopelessly waiting to hitch their ride to the stars.

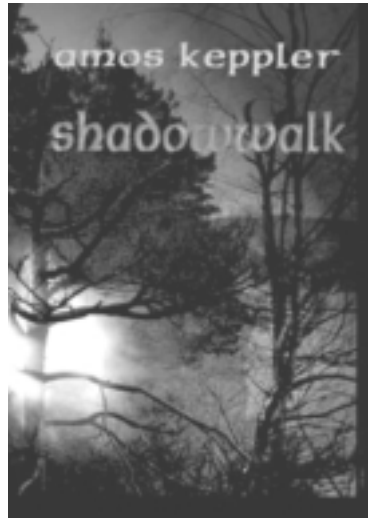
A more modern, scientific gloss on this millenarian atavism, the SETI Project, taps in to the home computing gimmick. Using screen saver computing time, this government-funded search for extraterrestrial signals using huge radio telescopes has created the most powerful computer network in the world. All this on-line time is voluntarily donated, by millions across the world. Benjamin is right to say this shows its universal appeal—above, say, the appeal of trying to end the AIDS pandemic, or apple pie and mother-hood—but what is this appeal? A desire to end our cosmic aloneness? But this sense of 'lonely crowds' is precisely a consequence of the mediation of our lives through technology (especially the intense division of labour that characterises techno-industrial society) and SETI extends this mediation even more than the nerds in their MUDs, who at least type inanities to each other. SETI's adherents are yoked together to nothing, a cabal of no-hoper scientists and through them, the faint, random hiss of the distant universal electro-magnetic background.

Ultimately, the absurdity and bleakness space cadets project onto the universe is one of their own creation, much as the first empire-builders projected their own savagery on the wilderness and peoples they sought to subjugate and so civilize. Their ideologically-driven desire or its unintended consequence—depending on how far-gone they are—is a substitution of face-to-face community with supposedly more predictable and

controllable technology. As the Columbia explosion—like Shakespeare's "ill-starred omen" over Texas—the flaming crash of an old symbol of technology / waste Concorde on take-off, and even the inevitable early death of Dolly the clone demonstrate like harsh slaps of reality, these 'rocket dreams' are fantasy, inhuman lies sold to us by the powerful for their own inhuman ends.

“SHADOW WALK” BY AMOS KEPPLER, PUBLISHED BY MIDNIGHT FIRE MEDIA. ISBN 82-91693-02-1

<http://www.midnight-fire.net/sw/>



“Our logic collapses on the subatomic level... into ghosts and shadows”. - John Carpenter, “Prince of Darkness”

Our language makes describing 'spiritual' or 'mystical' experiences very difficult—we simply don't have the appropriate vocabulary in so many of these matters. It's very difficult to describe what our intuition tells us is true, is real, but not concrete. Our noun-centred language straightjackets us into very narrow patterns of thought, locks our experiences up in word boxes 'til before you know it you're trapped into a civilized world-view. That's why the new book from Amos Keppler is such an extraordinary one.

“Shadow Walk” is a powerful tale of magick and empowerment which manages not to sound like a mind-body-spirit-self-obsessed-hippie book. This is full-on reality. Blood and sweat and shit—nothing's toned down or dulled. The intensity of life comes through strong and meaty. Real life bursting off the pages.

The plot spirals round Jill who's starting college in a sleepy New England town and feels herself transforming, reverting to her true wild state. She and the group of witches drawn to Frazer Hill begin discovering their power and learning the truth about the many layers of themselves and the world they're a part of. These “mutants”, witches, the uncivilised, become an “unstoppable force” and the story charts their fight to reclaim themselves and the earth from the damp, grey fog of civilisation.

Many obstacles in their journey try to trip them up, especially the hierarchically-minded, manipulative priestess, Laurie and the scientists who want to harness and neutralise the witches' power. As the witches' power grows they inevitably come into confrontation with the church, suspicious townspeople and sinister business men. One of these, Scott Thompson, lords over the town from his huge shopping centre and will stoop to anything to get rid of the trouble-making witches.

Meshed into the plot are atmospheric, informative pieces about civilisation—its birth, rise and development—flashbacks to times when our uncivilised, wild ancestors were wiped out or assimilated by civilised

farmers and city soldiers, and possible future scenarios if the “grey fog of concrete, glass, plastic and steel of technology” isn't stopped. There are some brilliant rants about how totally shite civilisation is and how we can reclaim our natural birthright, given by Gabi, one of the rebel witches, in the shows she puts on in the town square and pub and by the other witches in the magickal orgies in the woods. But this isn't a new agey, wishy-washy, herbal-tea drinking kind of witchcraft. This is much more raw, cuts right to the bone.. Amos has no time for the christian morality peddled by many pagans and wiccans, and rubbishes their idea that magick should not to be used in a so-called ‘negative’ way, for eg. with anger. “The concept of The Raging Witch is ancient. The Witch when seeing injustice and intolerance unfold threw a fit of rage and if sufficiently powerful, made knots of the offending parties.” he says.

“We are human beings, not lambs or sheep, and as human beings we should Live, not be content to exist in a prison of our own making... Emotion, passion in all forms is vitality. Without vitality there isn't Life. Modern society is destroying everything making Life worth Living. We should not aid it in that endeavor. We should all be enraged by it. A thousand year's Rage isn't enough. Or a million. Not as long as the Machine is still working, still claiming new, fresh victims every fucking second of the day. Destroying Life on Earth.”

And hopefully this'll inspire all ye rebel witches out there. Help you throw off the shackles clamped on you since before you were born and push that bit harder to experience life in ALL it's glory. Anything that makes us stronger as individuals, gives us more strength to fight for the end of civilisation. It's not a case of either actively working for the demise of civilisation or embarking on our personal journey to our wild core. They are the same process. And we need to keep ourselves strong, to gain sustenance from the animals, birds, trees and streams we live with. If we want to be effective, we need to tap into all the powers, within and without (which of course is another false dichotomy, but you know what I mean, hopefully.) If we're constantly smothering parts of ourselves that don't fit in with the majority's consensus then we will be very weak. And if we refuse to recognise our shadow, our true wild selves, or the true wild nature of the rest of nature then we will be only half-human and not effective at all.

This book is free from programs, but has vision aplenty. I asked Amos if he has read, “The Story of B” as there are striking similarities in their ideas. “I haven't read the Quinn book, but it isn't strange that you thought I had. His thoughts are very similar to my own. People said that I had read Zerzan, too, many years before I actually did. There is truly an emerging consciousness. Not the mushy new age shite stuff. But there are people coming to similar conclusions, independently of each other. And it pleases me that it is a far more realistic approach to life than the utopian like fantasies so popular in bygone eras. No more flower power. These days it's blood, guts and Life. Great. That in itself makes me 'hopeful'.”

This really is a fantastic book. Crammed full of ideas and atmosphere, pulsing with life and anarchic energy, satifying on many levels. Maybe some feminist people might be shocked with the sex in the book, but we are sexual beings like any

other animal and to deny this is to deny a huge part of ourselves. Civilised people have a neurotic obsession with sex as it's always trying to control forces of nature, it cannot allow anything untamed to stalk among it. All of us brought up within civilisation are sexually dysfunctional - there is no way we could have a healthy attitude to sex living in such a domesticated, taboo-ridden place, where all our desires are tamed. “Shadow Walk” blasts these taboos to pieces, much as Amos does in ‘real’ life in the “Witch nights”.

The first of these, held in a Norwegian forest over ten years ago, attracted all sorts of people wishing to breach the borders between the mundane world and the real, wild one. A “life-threatening party” is how Amos describes it! Others were held in Hyde Park, London in 1988 and 1992 - powerful nights of sex-magick right in the belly of the beast. These witch nights break down the boundaries which ordinarily exist between our rational selves and the rest of the universe. (Imaginary boundaries, like the rest of civilisation's boundaries, fences, walls, borders...) and formed some of the inspiration for Shadow Walk

Amos has created a Shadow Walk section on his website with recently taken photo's, new writings and snippets about the book. Like the rest of his midnightfire site, it's evocative and beautifully put together. Midnightfire includes a weekly report news section (which is mailed out every week too), a brilliant biography of Aleister Crowley, anti-civ rants, stories, poems, graphics and info on magick and the paranormal - over 500 pages of stuff in the same vein as the following...

“The world's pyramids shall crumble to dust. We don't want humanity to live in the overgrown anthills called cities... ten thousand years ago, when something went terribly wrong, with the the start and expansion of agriculture, the coming of the first cities. Humanity, natural nomads stopped being nomads and got stuck. We are nomads. It's our natural way of Life. We must discover what we have lost, misplaced. When that happens we won't live in a perfect world. There's no such thing. But we will live closer to the living Earth, close to our Self... and we will Live.”

A CAT'S CHANCE IN HELL EDITED BY ANNY MALLE. £7 FROM SLINGSHOT PUBLICATIONS, B.M. BOX 8314, LONDON WC1N 3XX (SEE AD).

This is the story of the campaign to save the Hillgrove cats, as told by the campaigners themselves (their accounts were solicited through the very worthy ARCNews).

The story starts with the disappearance of Witney nurse Cynthia O'Neill's cat Snowy, whose photo illustrates the book's cover. Perhaps she'd have been better named 'Sparky', in Lenin's sense of a spark that leads to a social explosion, that set the world—or at least a good part of Oxfordshire—afame.

Unfortunately for the cat thieves—and there is every suggestion that Snowy was one of hundreds stolen in the area for vivisection—Cynthia was one of those exceptional, impossible people that think they can defy the world and in thinking so, do. Her unstinting efforts over the course of the next eight years led to scenes of what one contributor called "medieval warfare" at a fortified Hillgrove Farm, a county police force given a blank cheque and a free hand for any degree of lawless brutality by

beleagued Home Secretary (and Brown's fellow-parishioner) Jack Straw still humiliated, and the end of cat breeding for vivisection in UK. All this is powerfully evoked by the first-hand experiences of the contributors and the result is both moving and inspiring. The book shows both that we have and can win, and means that we can never forget this.

The book also pulls no punches about local media and national animal protection organisations only too happy to collaborate with the vivisectors. The contemptible Maggy Jennings of the RSPCA is specifically named for OK-ing Hillgrove Farm and even putting out leaflets telling people not to campaign against in just before it closed! This sort's constant cry of "work through the system" is shown as utterly empty and useless to the animals by, for example, the Home Office licensing body in Swindon not only refusing to accept a 10,000 signature petition but actually calling the police on those trying to deliver it! Although no specific contact address for the ALF is given in the voluminous listings concluding this book, there is no attempt to conceal or excuse such militancy; if anything, it is defiantly flaunted.

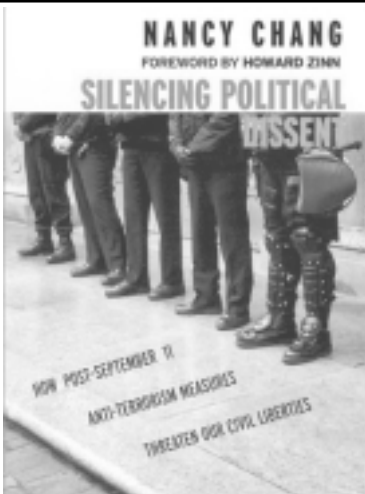
This said—and for the sake of historical accuracy—I should say here that the riot at Consort and the lab-trashing convoys that first set out from HMP Bullingdon during Barry Horne's hunger strike there really galvanised the Save the Hillgrove Cats campaign. Also a key incident in finally forcing farmer Brown to close the cat farm—the tying of his wife to a fence by activists unknown—disappointingly doesn't merit a mention. It is also disappointing that so many contributors feel justified in presenting stone-throwers at demos as provocateurs and suggesting the prime consequence of militant action was to win harsher treatment for less militant demonstrators arbitrarily arrested. There are also a couple of occasions where A Cat's Chance is too modest - a knock-on effect of the anti-Hillgrove campaign was that Oxford Uni's breeder Park Farm also closed, and even local magistrates—usually pillars of reaction—had to be replaced with stipendiaries as certified police 'rubber stamps' as a local magistrate wrote to the papers saying the majority sympathised with the protesters' ends. Yes, even the magistrates...

A footnote to all this is that the same dogged determination that got Hillgrove closed got this book published. It took dedicated volunteers, a campaigner's bequest, and the backing of Martin J Walker's Slingshot Publications (who previously published the highly controversial and worthwhile expose of Wellcome's AZT racket, Dirty Medicine) to get this one published. GA readers have been offered a 30% discount, so do use the form appended to A Cat's Chance's ad in this issue...

SILENCING POLITICAL DISSENT BY NANCY CHANG. £4.99 FROM SEVEN STORIES, UNIT 3, OLYMPIA TRADING ESTATE, COBURG ROAD, WOOD GREEN, LONDON N22 6TZ.

This booklet is about the Patriot Act, 'anti-terrorist' legislation as repressive as it is risible, passed in the immediate aftermath of September 11th and—not incidentally—just before Bush's invasion of Afghanistan.

Like recent British 'anti-terrorist' legislation, pretty much anyone—whether violent or nonviolent—can be arbitrarily defined as a 'terrorist' by an anonymous and unaccountable



medium-level law enforcement official simply for conspiring "knowingly or otherwise" with "one or more others". Anyone sending money to, writing about or otherwise associating with these arbitrarily defined 'terrorists' then risks decades in prison, and then those that know them risk the same, and so on through all 'seven degrees of separation'. And, of course, the Kafkaesque absurdities of Camp X-Ray (or whatever the military's spin doctors have 'revisioned' it now...) show that US officials are more than happy to use these powers to crush any dissent, relying on a compliant judiciary of proven political placemen and a grossly ignorant and 'patriotic' electorate. Apparently, few Congressmen bothered to even read the 85 pages of the Patriot Act when presented to them (just as UK's Prevention of Terrorism Act went through on the nod) and the one Congresswomen that voted against it has now received death threats, etc. The Bush administration is obviously using (largely self-made) 'crisis' to justify widescale social control and conformist 'patriotic' loyalty in the name of 'anti-terrorism'. The booklet abounds with tales of people visited by (admittedly hick) Feds and / or fired for 'disloyalty' (but accurately) suggesting it might just be all about the oil...

Aside from bringing ready examples of Bush's tyranny at work—to some extent, the Patriot Act just legitimised then-current 'anti-terrorist' practice, thousands of innocent Moslems being interned post-9/11 much as the Japanese were after Pearl Harbour—Nancy Chang and respected radical historian Howard Zinn (in his preface) put this in the context of other reigns of tyranny on the US, most notably the post-WW1 'Red Scares' and post-WW2 McCarthyism.

Chang is a prominent advocate for civil liberties—in fact already having defended some of those targeted post-9/11—and so writes principally from a legalistic perspective, of defending the Constitution and the Bill of Rights. There is also the suggestion that fear-less journalism—obviously threatened directly by this legislation and the likelihood the current unashamedly bent, opportunistic administration will use it with utmost cynicism—might make a difference. In the real world, this is a question of power, not law - for all it matters, the Bush junta is already considered illegitimate by just about anyone prepared to act against it. It's more likely defiance where possible and clandestinity where not + a few guns in the right hands are all that will stop the current drive to complete corporate / military control of Amerika. The US has a rhetoric of defending freedom in the face of tyranny - let the rattlesnake swallow it's own tail.

IN SEARCH OF THE WORLD ED. IVORY BELL. \$6 / \$11 INT'L FROM P.O. BOX 1081, CARBORO, NC 27510, USA.

Originally intended as the 'Travel' section of CrimethInc's Days of Love, Nights of Rage, it grew to be a whole anthology. Initially it warns readers (with an irritatingly excessive ellipsis characteristic of word processoritis)

...don't see this as a book on how to travel (or even how people used to travel!), but as a small map (or anti-map for that matter) of the world of amazement and beauty and difference we walk through every single day, whether our eyes are open or not.

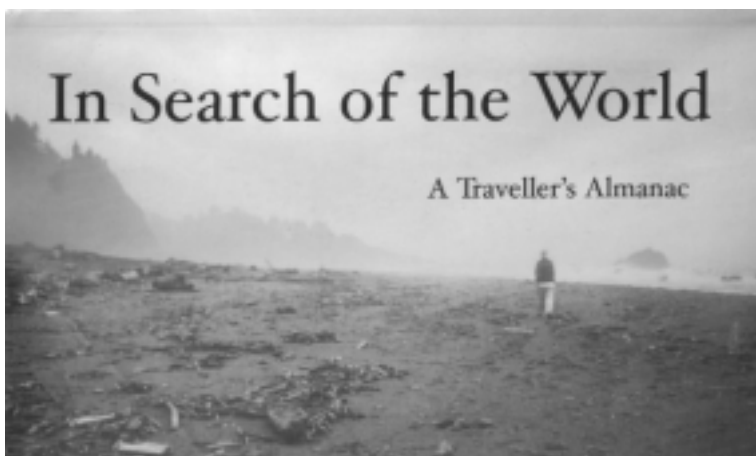
This subject interested me because—given the predilections of so many ex-comrades—travel appears to be the graveyard of revolutionaries. I still haven't figured out why. Maybe, having failed to change their own society, the ex-revolutionary hopes to find another, better one on their way. In Search of the World suggested, however, that travel was more about changing the world in oneself in some quasi-mystical sense.

Judging from his latest travelogue in 5th Estate about the pretty boys in newly-'liberated' Afghanistan, Hakim Bey's lengthy contribution to this anthology points out this avant-garde tradition is, well, really most traditional - predating Rimbaud's "idle stroller" and the 1960s Sits' derive (which proved, at least to themselves, that they needed to get out more) to the wandering Sufi mystics and Taoist pilgrims. (Incidentally, to Bey's great credit, he also analyses the rise of Islamic reaction and intolerance of diversity, mainly as a reaction of their losing 'hegemony' to the West in the last 200 years. He won't

trate this as beyond Reason, beyond expression in language (my anti-cynic superego hectors 'don't mention his tertiary syphilis', but I(d) can't resist).

But it's too easy to jeer at unabashed pretentiousness. They tell a story about another whim-traveller, hitch-hiking from the US to Stockholm, as far as that is physically possible. He doesn't know why he's doing it and is embarrassed when inevitably asked. Asked whether he found a 'Jerusalem' at the end of his pilgrimage, he waffles about his journey and—sans specifics, of course—finally insists that as a result of the journey he did find a kind of healing of childhood trauma and not the Absurd nothing we all expected. There is something to this or people wouldn't have done it since before the dawn of Time. There's a sort of freedom, making your own decisions and owning only what you can carry and probably less, a freedom of personal responsibility largely free of societal responsibility though contradictorily usually dependant on its charity and—interesting for Dan Quinn readers—to that of Chance and Nature. There is more. One contributor, who (due disrespect intended) reads like an authentic CrimethInc fan, noted his parents updated their wills before going away and regaled all and sundry with travellers' horror tales, even though their destination was only a tour of domesticated, social democratic Denmark. He concludes:

I think the only reason left for people like my parents to leave the house is the possibility of danger. Deep



use the term 'Empire' in relation to Islam, of course.) All those past great spiritual travellers Bey mentions get sections too, and you can't help having a soft spot for the lad Rimbaud abandoning European civilisation for an "Abyss-iania" of his imagination on a whim, though his pseud arty tone is typical here and grating, encouraging me to quote the retort of one mock-contributor:

Funny too, how the beginning of a journey encourages all kinds of fatuous philosophising.

Any anthology that manages to drag in Uncertainty, fractals (sort of like fossils for those that can't remember them) and quotes from postmodern Saints, all as apparently Relevant to this matter in hand (as any other) tries too hard to please readers / fans that clearly don't deserve it.

The contributors' narcissistic tone does mirror that of typical travellers, in my experience. Their encounters with different lifeways and environments apparently matter to them only inasmuch as they change their perceptions of themselves. We aren't talking cultural exchange here or living demonstrations that Civilisation is not the be-all and end-all of existence in some anthropological sense, but rather spiritually epiphaniac experiences that move them into some personal 'Now'. I suspect it is more with wide-eyed approval than for ironic counterpoint that Nietzsche's last, 'mad' correspondence is quoted illus-

down they crave it.... Wouldn't they like to risk their lives for something interesting?

Not knowing anything about PM's domestic circumstances, I suspect they also leave home to earn money for his European holiday. I also suspect they'd pay to experience danger, real or imagined—in fact, this is precisely what PM says they are doing—so it can be spectacularised and commodified. But he is right, sort of - almost everyone wants to wander, to find a new world. Translating this into revolution rather than backpacker lifestyle is another matter though....

In conclusion, In Search of the World is a 'curate's egg', good in parts. I thought 'The Road to Hyperborea' excellent but a lot of the rest bogus, self-indulgent and / or pretentious. Perhaps picking your way through it was meant to be like the travel experience itself, a sieving of (in this case, most tellingly as equivalent to the 'tourism' so lambasted throughout the book, secondhand!) experience for worthwhile meaning.

JUDITH MALINA, LOVE & POLITICS (2001) BLACK AND RED, P.O.BOX 02374, DETROIT, MICHIGAN 48202

This is a collection of Judith Malina's poetry. Forgive my ignorance, but I don't know who Judith Malina is - should I? The book presumes that you know her already and

are familiar with her work. There are no clues as to whether this is even her first publication, or any hint of a biography. Maybe this is an intentional omission and I should know better than to ask these questions.

Once you are past the sickeningly sycophantic Preface ("Listen to Judith, she knows"), you come to her poems. They aren't in any particular grouping or theme, but they don't really need to be. Perhaps this is challenging her own need to 'define/ And make categories' ('Learning Shame'). There are definitely strong themes threading through the poems, which hold the collection together well.

The 'Love' part of the title comes in dealing with love and death/loss. 'Walking Around the Block Without Julian' is the first poem you come to where she mentions this Julian. He crops up again and again, and it's not hard to work out that Julian was her lover/comrade who has now died. Malina uses his words for inspiration for her poetry, "I am a Prisoner Dreaming of Escape..."', as well as describing the loss and pain in losing him. So he is both a muse and a subject. But you are never really told who he was or how he was politically active, which I think would help an understanding and appreciation of the poems. He is described in the Preface as 'her presiding eagle-angel of anarchism', but I don't think that description helps a great deal.

The 'Politics' part comes in where she talks of the Spanish Civil War and actions where she's experienced police brutality. Again, it's difficult to know whether these are her direct experiences, as the poems appear to be biographical. Although I suppose you have to decide yourself as to whether that matters.

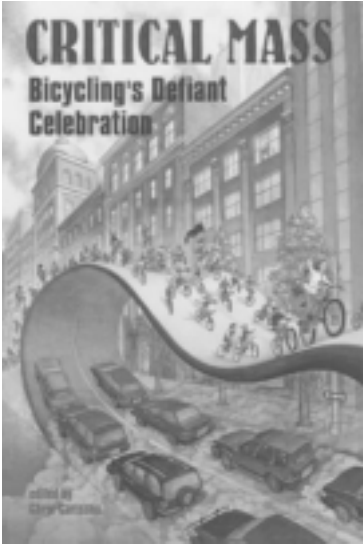
She also explores her position as 'other', as a woman and a Jew. In 'Women Crying' she explores men's repression towards emotion. In 'Pressing' Malina sees, 'Everything is intrusion' and therefore an exclusion of something else, such as men's 'instinct for penetration'. She also talks of her experiences and revelations as a young girl learning from her Jewish background, religion and anti-semitic history. She doesn't really challenge religion, but is working out of it from herself.

There are also some beautiful lyrical poems. I particularly like 'Five-Word Permutations on Light and Dark'. This takes a line from the Bible, and subverts the words, struggling with their order and comprehension. 'In the World We Envision' she explores simply and rhythmically a picture of the world without 'borders... police... frontiers... polluting mills and dams'.

The more you read poetry, the more you find, and this is certainly true of Malina's work. Read some, then read it again.



'CRITICAL MASS: BICYCLING'S DEFIANT CELEBRATION ED. CRIS CARLSSON, PUBLISHED BY AK PRESS £12



This book has been compiled for Critical Mass's 10 year anniversary. Starting in San Francisco in 1992 (although there is evidence of Critical Mass style events happening in Ramsgate, Kent in the early 80s!) the idea of Critical Mass has spread across the world, taking its pro-bike/anti-car message. The book includes articles about experiences of Critical Mass rides world-wide, flyers, graphics, photos, political debates, explorations of what Critical Mass *really* is, emails from pissed-off car drivers etc.

With a book like this, dedicated to a single issue, you kind of get the feeling that the editors are trying to convince you that CM is the most radical and revolutionary thing ever ever ever. In fact, Cris Carlsson (editor and "founder" of CM) actually says, "Critical Mass is one of the MOST POLITICAL events of this depressing world". Not entirely convinced there.

It has inspired things such as RTS and has been used to further different political ideas, criticising the oil industry, wars, governments, city- & work-life etc. It has spread all over the world, from Colombia to Cairns, and from Philadelphia to the Philippines, each in its own way, so it must pull some cables for all those peoples. However, this book does give pretty good examples that, on the whole, CM is performed within the strict confines of police/state control and isn't going anywhere else particularly fast.

There are certainly articles within the book, which debate this idea of it being highly "velorutinary". There are good observations of the very nature of cyclists' behaviour on CM rides. The notion of "no leaders" and how this really works in practice: the cyclists at the front steer the ride and the rest follow like sheep—not really revolutionising everyday life there then. Or sticking to routes planned by the cops, or having signs to apologise to drivers for holding them up... and even councillors joining the ride for their own publicity.

Although heavily reliant on American contributions, there is interesting stuff from participants worldwide, showing how it's been adapted and received elsewhere to San Francisco.

A contribution from Stuttgart, Germany was amusing. The author was the only person who turned up for the CM event one day. There was a large police presence, ready to control anything that may happen. A cop came to ask what the cyclist would do if nobody else showed up. "I am a Critical Mass," he replied, determined to ride alone if he had to. The cop then returned, having conferred with his fellow officers, and told the

man he "had misinterpreted the idea of Critical Mass as the police understood it." The cyclist nevertheless pursued his intention, was given a route map to follow (?) and was given "presidential treatment" as he was accompanied by the cops through the city.

There was an interesting article from Lancaster, UK, illustrating the nature of the activist scene in the 90s and its subsequent demise this century. Nowadays, "we are the ones now trying to turn our activist experiences into a means of paying the bills, or struggling hard to be good counter-cultural parents". Sound familiar?

So CM has become a "comforting bit of counterculture spectacle... [with] a condescending, compartmentalising attitude that keeps any radical act from really breaking through". But the question we surely should be asking ourselves, could a radical act ever have happened when a bunch of cyclists come together for an "organised coincidence" in the city for a couple of hours each month during rush hour? Maybe not. Still, it's an interesting, thought-provoking, historical and amusing collection of stuff.

PAMPHLETS

PRISON SURVIVAL / PRISONER SUPPORT. £1 FROM RE-PRESSED, 16 SHOLEBROKE AVENUE, LEEDS LS7. FREE TO PRISONERS.

This is a promisingly practical little booklet, anthologising the experience and advice of some of those inside and those supporting them. It talks about prison procedures—how Reception and the canteen (prison shop) works, etc—and how you're likely to feel on getting banged up and getting over that. There was even advice from someone on the run about this important related subject, staying out of prison. Worked for them, I guess!

This is all very commendable and I'd recommend it, both as an ex-con and as someone whose done practical prison support. I would say, though, that if anything Prison Survival is a bit too empowering, inasmuch as it doesn't deal much with situations that do go wrong—eg. bullying by screws or predatory prisoners—just how to avoid such situations where possible. Aside from basically saying "don't", it doesn't deal with drugs in prison and issues around piss testing and privileging 'drug-free' prisoners over others.

It doesn't have much to say about organising politically in prison—though making this keystone of the system unworkable deserves some consideration—and there's also the implication that this booklet's mainly written for people that aren't going to be inside for very long.

The need to support people in the first few months after leaving prison—who may have got hazy about such basic survival skills as buying and preparing their own food, traffic sense, etc due to institutionalisation that can set in disturbingly quickly—might also have merited more attention.

NO WAR BUT THE CLASS WAR! EDITED BY ANNA KEY. £2 FROM KATE SHARPLEY LIBRARY, B.M. HURRICANE, LONDON WC1N 3XX.

This topical pamphlet anthologises anti-militarist texts of Flores Magon and Emma Goldman vintage, all impressively trenchant and direct, and including the classic 'War is the Health of the State'.

The arguments are extremely familiar, though it'd have been useful in

A Cat in Hell's Chance tells the story of a crusade started by a political novice, which gathered momentum over ten years and became a mass movement which, after battles with Oxfordshire police, many arrests, court appearances and jailings finally shut down Hill Grove cat farm.

The book, written almost entirely from contributions by campaigners, tells the true story of one of the most effective campaigns against the breeding and sale of animals for experimentation and vivisection.



ORDERS: Less than 10 copies £10 per copy, plus post and packing (20% UK + 40% overseas). More than 10 copies £10 per copy with no packing or mailing costs. Arrangements with considerable discounts can be made for people wanting to raise money for local groups.

Quantity
Total Cost in cheque £

All cheques in pounds sterling where possible, made payable to Slingshot Publications
BM Box 8314 London WC1N 3XX.
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the intro to have more thought given as to why the workers' international against war fell into such bastard offspring as national syndicalism with the advent of the First World War. The discussion of Japanese militarists' use of anti-Korean racism following the Tokyo earthquake to also neutralise Leftists and trades unionists was also useful - and disturbingly relevant today.

The most interesting documents were those distinguishing anti-militarism from pacifism, Makhnovist and Spanish revolutionary accounts. It's also worth noting the concluding text is from former Feral Faun's Wilful Disobedience, still sharp in trashing domestication etc despite blatant ideological 'product placement' ("Armed joy") and being past his best.

NEW ZINES

QUICK #3. \$2 / \$3 OUTSIDE NORTH AMERICA FROM 17 SPARKHILL AVENUE, TORONTO, ONTARIO, CANADA MK4K 1G4.

Taking its name from Paris '68 slogan "Vite!", this highly impressive pro-AP zine is packed full all sorts of original, good stuff.

Highlights include an interview with primitive affluence theorist and anthropologist Richard B Lee (a fellow Mad Max fan), an Anarcho-Primitivist analysis of The Matrix, rejecting agriculture with 'food for free' (though you'd probably starve on one of each of the foodstuffs featured), and a hoax latest letter from

1930s aviatrix Amelia Earhart ("Every time I have to leave the house without the express goal of enjoyment or subversion I feel ill"). It was also really encouraging to see an open publications policy when it came to letters—everyone from some pomo academic eulogising 5th Estate liberalism to angry young punx who came across as a lot more sussed—and clever, political band interviews (as opposed to the usual fan drool). The cartoons were cool and even the history pieces (including on the 19th century nomadic Amerikans, the Tribe of Ishmael) didn't have my eyes glazing over...

SOLIDARITY SOUTH PACIFIC NEWSLETTER NO.1 FREE WITH S.A.E FROM SSP C/O SDEF!, TILBURY PLACE, BRIGHTON, EAST SUSSEX, BN2 2GY, UK.

This is the first newsletter from the 'Solidarity South Pacific' campaign. SSP is the consolidation of various individuals and groups who work highlighting people's struggles in the pacific region and where possible acting in solidarity with people in struggle there. This newsletter puts the campaign in the context of the work done by various EF! groups around the country over the past ten years.

News in this issue includes updates on the situation in West Papua - including appropriation of arms by the OPM/TPN, (liberation army of the Free Papua Movement) and the current situation in Bougainville. Also a

report by activists recently returned from the Philippines visting tribal groups in struggle there and two EF! groups based in Manila and Daveo. There is also news of various actions that have taken place here in the UK, most notably the action at the 'New Tribes Mission' offices (report elsewhere in this issue of GA).

It's good to see a piece included entitled 'Radical Solidarity not Charity' explaining the difference between the work of SSP and NGO's etc, and of course there are details of various corporations and companies involved in Ecocidal and Genocidal activities in the South Pacific.

Find them - Sab them!



Please send your materials for review to the GA address (see page 19). We will make every effort to review them.

John Moore, 1957-2002

Formative British anti-Civilisation theorist and poet John Moore collapsed on his way to work as a lecturer in Creative Writing at the University of Luton last 30th October 2002.

Originally writing from an autonomist perspective, John was heavily influenced by anarcho-primitivist Fredy Perlman, particularly his early-1980s mythopaeic classic ‘Against His-Story, Against Leviathan’. John’s key pamphlets ‘Anarchy & Ecstasy’ and ‘Love Bite’ challenged boundary distinctions in almost every respect, certainly concerning authorial authority. These pamphlets employment of myth to this end was widely misunderstood, particularly by wilfully literal-minded reviewers at ‘5th Estate’, which led John to even more determined attempts to subvert the authoritative voice through ‘The Book of Levelling’ and poetry emphasising cultural challenges to the Totality.

John played a big role in the Anarchist Research Group through-

out the 1980s and also founded the Anarcho-Primitivist Network following the 1993 Anarchy in the UK festival in London, publishing the ‘Primitivist Primer’, an instant classic still in wide circulation today. APN counted editors of ‘Do Or Die’ and ‘Green Anarchists’ amongst its enthusiastic participants, and so was influential in the ‘green wave’ of eco-radicalism that characterised the mid-1990s. John’s contacts ranged through Lorraine Perlman to the editors of ‘Freedom’, dealing with each with good humour and principle.

John was erudite, generous and brave. He left us all too early and with much still to say, and has already recieved tributes from the likes of John Zerzan, the ‘Black Badger’ and the editors of ‘Anarchy: A Journal of Desire Armed’. He leaves his widow and co-worker, Leigh Starcross, and will be much missed.

John Connor

STANDING DEER, REST IN PEACE

Robert Hugh Wilson, also known as Standing Deer, was found dead in his home here in Houston, TX on Tuesday. Standing Deer was stabbed to death by a houseguest, Pius Smashed Ice (a Native American who had recently been released from prison and was staying with Standing Deer because he had no money).

The police report said that Pius killed Standing Deer after an argument on Monday, but didn’t call police until Tuesday, where he attempted to pass the crime off as a break-in. Pius later confessed and is in custody now. Standing Deer was stabbed in his bedroom, so it’s still not clear if it happened during an argument or later after a dispute.

Whatever the case, the loss of Standing Deer is something we in the area are struggling with.

Standing Deer is best known as the prisoner who was affiliated for many years with Leonard Peltier, and who exposed the government assassination plot against Leonard. He was released only two years ago after serving 27 years in the pen. To his friends, Standing Deer epitomized kindness, warmth, honesty and revolutionary commitment.

He had been working with many young indigenous activists in Houston and Texas, offering his insights and wisdom. His death was senseless, but Standing Deer’s spirit will live on.

MONICA HARVEY, ANIMALS’ FRIEND

Monica Harvey, a leading light in Salisbury Animal Rights and long-term Green Anarchist subscriber, died last June. She spent decades campaigning against the abuse of animals on her doorstep, at government chemical warfare research centre Porton Down and its breeder, Allington Farm.

Monica was an enthusiastic supporter of direct action and I remember how she and her husband Richard helped set up Porton peace camp to this end in the late-1980s, turning up opposite the Pheasant in a hatchback crammed with portaloos, firewood and their pack of enormous, friendly dogs.

Army of One

by Jeff ‘Free’ Luers

I bow before no master
I salute no superior
To myself and those I love
I owe my intelligence

Under no flag
Will my body lie
The cause for which I fight
Is my own

With each breath I draw
I struggle for freedom
I am an army of one
And I stand with millions

Read more about Free at
www.freefreenow.org and
www.breakthechains.net

WHY PRINT THE LISTINGS?

I dont know if this was gone over in the trial, but one thing that comes to mind is that the mainstream media goes to great lengths to imply that everything is under control, the majority of the people are content and not rebelling (only committing acceptable undisturbing crime). Stories like the radio mast destruction or a butcher’s window rarely get published.

These stories are a measure of what the state of the ‘world’ is. Fifty years ago people’s main interest was local. Now because effects are felt more widely, interest has widened. Also, with the cult of celebrity (see page 22) local issues have been made to appear mundane and uninteresting. This, coupled with the growing sameness of all localities in our monoculture, has made global issues overshadow the local completely.

Global issues are far easier to misrepresent. Only the people directly involved in an event know if what you read about it is an accurate representation. Locally, you know these people, globally you rarely do. There is no check on the newsmongers.

The listings and many of the articles in GA and in similar publications show the lies and omissions of the mainstream media very clearly. It is for this reason that they are so resented by the state.

People are interested in the ‘news’ because it is intelligence of the state ofthe world, and we need to know the state of the world to get feedback on our actions, and to make decisions about future actions. With skewed feedback we make uninformed decisions. People must know what is really happening in the world to make judgements as to what future actions are appropriate.

If people believe that everyone else is content with things as they are, they will believe that they should be content too. This should normally work well and make for a good ‘system’ (eg in a small tribe). In this bigness, its easy for people to be given false or incomplete information. This misleads them. This is bad. It is crucial for a healthy society that each individual has access to the information they want/need. This is as true in ours as in a tribal society.

This could be put more clearly and simply I’m sure. This is just off the top of my head. I for one don’t want to INCITE anyone to anything. An anarchist should not really want that, except on a personal individual basis. Use of an organ solely for incitement is an abuse. Respect for readers should preclude this abuse, and should encourage a desire to inform. Action taken by readers based on information that is true is without blame. If the infomation is false then the purveyor of that info is guilty of a crime.

For example, if I rush in and tell you that the bloke next door just raped your girlfriend, and you then rushed round there and killed him, would I be guilty of incitement? It depends on whether or not I told the truth. Does telling you the actions of others constitute incitement? Does telling how many others are taking a cetain kind of action? Does even telling you that I think such and such an action is a good thing and I think you should do it as well constitute incitement? That is where the so-called freedom of speech comes in.

NEXT ISSUE – Nº 70

The next issue (No. 70) core is about alternative technology. Will all the new high-tech and low-tech solutions being touted by an unholy alliance of new-agers and venture capitalists pull us all back from the brink and enable us to carry on living as civilised creatures? Or will it merely enable us to perfect the global prison we are all busily constructing for ourselves, eventually bringing about Paul Shepherd’s vision of permaculture as a ‘world inhabited solely by humans surrounded by their

genetic slaves and mutants’? How can we make computer chips out of hemp?

Or then again, is it all pointless fiddling with sustainable trivialities while the life of the world dies all around us? Should this culture of ours be sustained at all? Why do so many people, having realised the problems facing us all, go off and absorb themselves in some ‘green’ business? Sustainable development, as it is sometimes called, seems to be a frequent visitor in our arguments with the proponents and defenders of civilisation, so it makes sense to have a look at the ideas, however silly they may seem, in order to be able to point out the fallacies commonly accepted by people.

The common faith in these fallacies is a major obstacle to the search for real understanding of what’s going on, because as long as we generally believe that alternative ways to continue with civilisation could indeed work and be sustainable, we will not question the existence of civilisation itself. And unless green anarchists are familiar with the pro-tech arguments and fallacies, we won’t be able to counter them.

A good many potential ‘revolutionaries’ have been sucked into the ‘alternative technology’ blind alley. Green Anarchists would do well to

find out why, and how to prevent further enchantments. The main arguments against our ideas are no longer denials that bad shit is happening, but rather vague references to alernative technology as the solution to these problems. This conveniently shunts off the need for any difficult changes into the future. It enables people to believe they are part of a solution while still being an active and dedicated part of the problem.

Of course, the state and all the other institutions of this civilisation encourage such tendencies by taking the pressure off people who give in to them. In most Western countries now you can set up a nice ‘green’ business (or work for one) and get subsidised, no matter how pointless (or even unprofitable) such a project might be. All you need to do is learn modern management systems and not do anything disruptive, and you can get onto many government schemes that pay the same as the dole.

Another aspect of this encouragement is social. No matter what else you do, if you don’t have a job or a ‘scheme’ you are ostricised from mainstream society and marginalised into a shrinking sub-culture.

Anyway, please send in your articles, and any appropriate graphics/photos.



GREEN ANARCHY NOW

WHO ARE WE?



The State spent £10m jailing GA’s editors in an attempt to shut us up. We’re still here...

WHY SMASH CIVILISATION?

Civilisation is exploitation of mass society. Specialisation, division of labour creates hierarchies to maintain the complex web of production / consumption - techno-industrial mass society. Exploitation divides mass society and the individual on grounds of class, gender, ethnicity and sexual

preference. Mass society can’t be reformed. It must be replaced.

DISINTEGRATION IS BEAUTIFUL

In small communities each person is respected as an autonomous individual. Self-determination replaces hierarchy and so the city ends. Mass can’t fight mass. The Left’s living proof.

LAND OR DEATH

All life derives from the land. Civilisation alienates us from the

Earth using nationhood and property law. We must take back the land and living self-sufficiently, re-establishing our relationship with the Earth. Those of us most exploited by Civilisation live in the South, the Third World, the fruits of our labour exported to the rich North. We’ve nothing to lose fighting for self-governing, self-sufficient small communities. Both North and South we need to expand our culture of resistance to

free ourselves from alienation from our Earth..

DIRECT ACTION

Build an alternative green and black eco-nomy and enjoy yourselves in the smashing of banks, multinationals, military bases, labs, exploiters, bigots and developers. Organise underground in networks of autonomous small groups.

PIECE OF SHIT

Dear GA,
There is no hope and we cannot even hope for a quick end. O cruel needless years of misunderstanding - it's better that we shoulde go with the flow and fully embrace our enslavement and servitude.

Anarchists are basically social misfits due to their being unattractive and geeky, and there is no hope for surgical correction of the ugliness that afflicts anarchists, so I suggest that we campaign for brain surgery [sic] or better medication so that our minds can come to terms



CRITIQUE OF GA 67

The planet is being killed, what are we going to do about it?

[An article originally posted by Anony Mous on the GA website discussion board. See www.greenanarchist.org/discus/]

When I saw that GA London was going to be critiquing “Anarchy - Green or Grey” I imagined that this would be a refreshing, reflective look at “ourselves” as a “movement”. This would have entailed looking at the reality that the “ecological movement” (or whatever you wish to call it) has been killed off by Leftism. This has meant that the very stark reality of mass ecocide and the continuing robotisation of the human population with the extinction of those peoples who are superfluous or a direct threat to consumer nothingness (indigenous people)is indeed merely another “issue”. The essay “Everyones Going Liberal are You” dealt slightly with this development but in my opinion did not delve deep enough.

I agree with basically all that was said in this article, however, I feel that it failed to address the very crucial question (which incidentally was covered brilliantly in the critique of Crimethinc) and that is the overwhelming nature of exclusivity within the “activist milieu”. That is, the milieu itself is isolating, limiting and is unfortunately a small clique getting smaller as the bored drift off to do something more interesting or they basically find another “cause”—Palestine, “the War”, Argentina, take your pick. Obviously (this should go without saying but...) these are all pertinent “issues” but they cannot be seperated into isolated little packages ripe for consumption by the liberal do-gooder. The overwhelming question today is “the planet is being killed, what are we going to do about it?”

The nature of the milieu has contributed significantly to the minimising of this crucial question, it was inward looking based on shallow trends predominantly around being “alternative”, a “drop-out”, a “free

partyer” etc which is all good etc. but like all shallow fashion trends it comes to an end, and “we all grow up” onto “bigger and better” things like “anti-capitalism” (being merely one). Due to the fact that the milieu was (I speak in the past tense due to the fact that the bulk of the “ecological resistance” in Britain is basically non-existent) inward looking, and a great sense of elitism developed (always present among leftist trends). No attempt was made (well no serious one anyway) to deal with the privilege and the inherent neo-colonialism in the form of “guilt” present in the “movement”. Nor was any attempt made to deal with the problems (personal and psychological) of the individuals involved in the “movement”. Indeed the social dysfunctions developed as a direct result of living in this hell hole society were (are) simply ignored. Drugs become more than an escape more of a crutch and the personality problems get worse as the “movement” becomes more of a “retreat” (a pretty bad one) from the vile society. What sort of “movement” is that, where the individuals participating cannot even communicate with one another never mind with anyone outside the clique? Isolated, inward looking, delusional, paranoid, removed from everyday life, disparaging towards “outsiders”; perhaps content to feel that they are “different”? They are “activists”, they are “radicals”, “revolutionaries” blah blah...

The possibility of radical action being taken to defend Mother Earth, to stop the genocidal attacks upon all life dissappeared in the smoky haze of one too many squat parties, when the grips of paranoia got too much for the “ecological resistance”. The “voices of the ecological resistance” (in Britain at least) retreated into the bunker of much talk little action. Meanwhile the Earth is left with “defenders” like transport 2000 and Friends of the Earth, etc, with friends like these hey?!

with our insecurities and our ugliness.

It is outrageous that the Government lets geeky drop-outs such as ourselves suffer so very painfully. WE NEED TO BE CARED FOR! But we can all know that the Government needs us as an example to normal people.

The Government will never care for social mis-fits such as ourselves, because normal people need to feel good about being normal, and the example of the hellish life of an ugly and insecure anarchist makes normal people feel happy and content.

THUS: The sooner we all give up attempting to change things, the sooner things will change; or at least we can hope for the end of the world

Some who only frequently go to the Bunker Paranoia have abandoned the idea of changing anything and are mostly participants in protests called by the left. Others have gone lock, stock and barrel into reformism or charity work, with trips to Chiapas or the Philipines or wherever they can find suitable deserving “victims of oppression”.

So, my personal run down of the “anarchist scene” (all the above applies to the anarcho-leftoids who are an all together sadder case, chasing the coat-tails of Better Organised brethern). It might be pretty hard to stomach and a bit too critical, some may say despairing, but in most cases (of those who abandoned a radical eco-anarchist approach) it is goodbye and good ridance. The “movement” got itself caught in a groove and could not move out of it. It could not develop, it could not grow.

The idea of affinity groups operating everywhere, developing projects of insurrection, physically dismantling the techno-industrial hydra is still very possible and extremly vital. The problem lies in breaking down the failure of communication and rampant paranoia prevalent in the remnants of the “scene”. To begin to reject and dismantle the cliquishness.

People must have affinity with each other (and not in some vague sense) before they should take action, action without this human basis is pointless. This is the revolution, the development of closeness between humans and a bond to set out and make themselves free, a bond to destroy that which is destroying the planet. The most inspiring example of this model appears to be the animal liberation movement, perhaps something “eco-anarchists” can all learn from?

That is all, hardly comprehensive but merely written as a means of further debate and discussion.

Towards a wild unmediated life for the destruction of civilisation

LETTERS

who investigates against a saboteur of her fathers business, just for to show that they not only are class justice but really private corporate justice too...

Best regards, solidarity.
Marco Camenisch, Pfaffikon

PS: Because of the correspondence restructions this confirm[ation] will be sent you through my wife.

KINGDOM OF GARBAGE!

Dear GA,
The capitalists create the gargabe - they landfill it - they recycle it - they make \$millions out of it -
Smash the Capitalist Garbage Conspiracy -
A comrade, Scotland
Feb 2003

Send your letters to Oxford Green Anarchists, BCM 1715, London WC1N 3XX, but remember:-

- We print all letters received on a ‘no censorship, no endorsement’ basis. Your letters are your responsibility, not ours. We think readers are grown up enough to think for themselves, so won’t usually comment on letters we print — even those we don’t agree with — unless asked. The only exception to this are letters from fascists and other such bigots and piss-takers. These will be binned, though we will note their arrival.
- We will ruthlessly edit all letters we think too long or boring. So keep ‘em short so everyone can have their say too. Cut letters are marked with a [] with the original number of words inside the bracket.
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ANIMALS ON THE ATTACK FESTLIST 2003

A polar bear gnawed on the rudder of a U.S. submarine and then attacked it after the sub surfaced in the ice pack during maneuvers between the North Pole and Alaska this spring. The submarine Connecticut, a new Seawolf-class sub, had partly surfaced with its sail and rudder sticking through the ice on April 27.

“When an officer looked around outside via the periscope, he noted that his sub was being stalked by a hostile polar bear,” the Navy reported. In a series of pictures from the periscope’s camera, the bear apparently chewed on the rudder, then batted it around.

Badger Attack
An angry badger attacked five people during a 48-hour rampage in a quiet suburb. One man required two skin graft operations, after the badger woke him up and



attacked him when he went outside to investigate. Other victims included a man who was attacked as he walked home from a pub, in Evesham, Worcestershire. Press and badger society speculation as to why it attacked (badgers normally avoid humans) ranges from it being raised with humans when a cub to being injured, no-one has suggested it might just be angry.

[over £25 per day not listed]

JUNE

- 14-15: Lamington Pace festie, Leamington Spa, Warwickshire. Free!
- 17-22: Isle of Wight fest, £60.
- 20-22: Holidays in the Sun, Morecombe. Punk. £67.50. 02476 55992.
- 21-22: Henge Acoustic Free Fest, nr Amesbury, Wiltshire. English Heresy have got the solstice on the wrong day!
- 27-29: Glastonbury fest, nr. Pilton, Somerset.

JULY

- 4-6: Guilfest, Guilford, Surrey, £65.
- 5-: St Paul’s Carnival, Bristol. 0117 9421870.
- 11-13: Willow festie, by River Nene, Peterborough. Free. 01733 346529.
- 13: Brighton Peace festie, Hove Lawns, Brighton, Sussex. 01273 241625.
- 17-20: Larmer Tree festie: Larmer Tree Gardens, nr. Tolland Royal, Wiltshire / Dorset border. Free!
- 18-20: Wickerman fest, Dundennan, Galloway, Scotland. £30. 01738 449430.
- 19-20: Aston Court festie, £3 / day, 0117 9042275.
- 9-20: Truck festie, Hill Farm, Stevenon, Abingdon, Oxfordshire. £25.
- 20: Ambient Green picnic, Shalford Park, Guildford, Surrey. Free!
- 24-27: Healing Field gathering, Shepton Mallet.
- 26: Pride in the Park, Hyde Park, London. 0870 1200722.
- 30-3: Big Green Gathering, nr Cleddar, Mendip Hills, Somerset. 01458 834629.
- 31-3: Cambridge folk festie. £62. 01223 457245.

AUGUST

- 2-3: Nottingham Riverside festie. Free. 0115 9153591.
- 1-8: Sidmouth International festie, Sidmouth, Devon.
- 7-10: Cropedy folk festie, nr. Barbury, Oxfordshire, <£60.
- 9: Brighton & Hove Pride, Preston Park, Brighton, Sussex. Free. 01273 775939.
- 13-17: Earth First! Summer Gathering, n. Yorkshire, £10.
- 20-26: WTT festie, W. Wales. Women only.
- 22-24: Camerbury Faye, Mount Ephraim Gardens, Hemhill, Kent. £70. 01494 794887.
- 22-24: Leeds festie: Nasty.
- 24: Deep Dale jazz fest, Marsh Barn, Brnham Deepdale, Norfolk. £10. 01485 210404.
- 28-3: Skaoltraki Dance festie.
- 29-31: Eastern Green Gathering, nr. Bury St. Edmunds, Suffolk. 01284 728253.
- 29-31: Off the Tracks autumn festie, Cate Donnington, £35. 01332 384518.



New John Connor Book available from GA

One of the only successful slave revolts in history, the 1793 Haitian revolution saw the defeat of the french and british armies by ex-slaves armed with little more than sticks, and ultimately the worldwide end of the slave trade.

This book is available for £3.50 from Green Anarchist Books, BCM 1715, London WC1N 3XX
Also on the web at: www.greenanarchist.org/cog/

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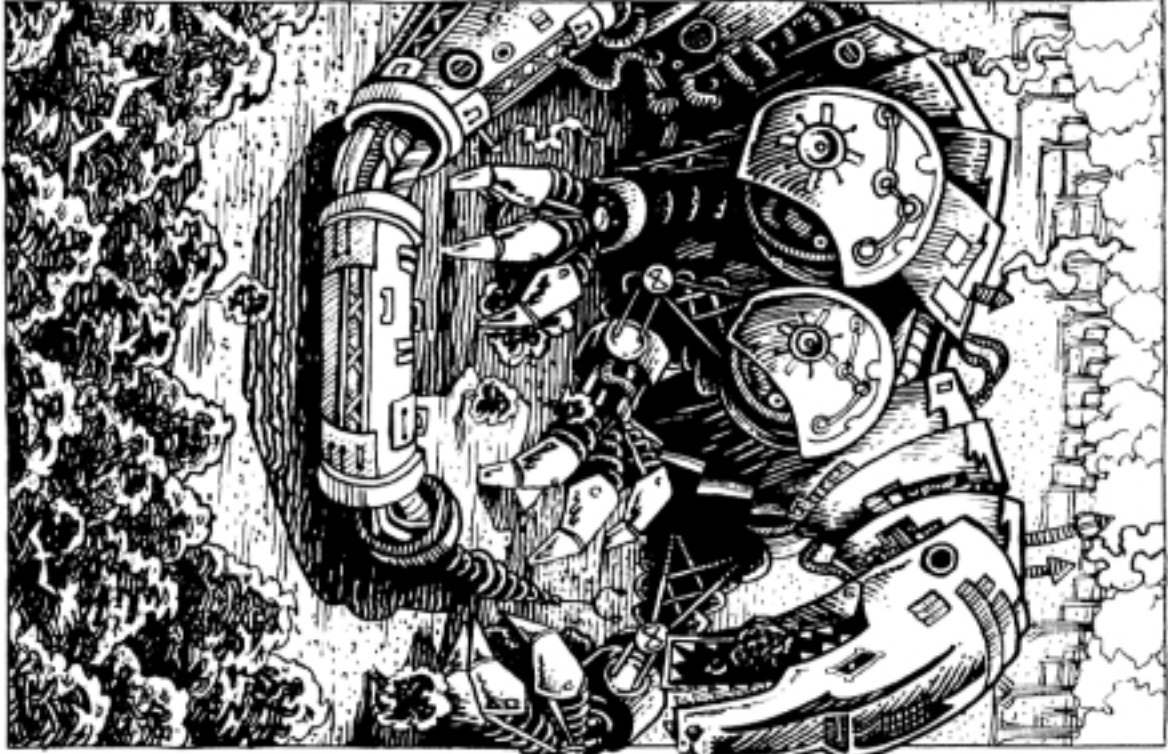
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STOP THE WAR AGAINST LIFE!
the continuation of civilization is the ongoing war against life